

The Catholic Educational Review

JANUARY, 1912

THE SISTERS COLLEGE

In the closing chapter of *The Education of Our Girls*, published in serial form in 1905, and in book form in 1907, the following passage occurs:

"If our Catholic women are to retain their sweetness and refinement, they must be educated by women in schools for women and along the lines demanded by woman's nature. If they are to remain faithful children of the Church, and models of civic and social virtue to the women of the nation, their education must be completed in distinctively Catholic schools. All that is finest and sweetest and noblest in woman withers and dies in coeducational universities from which Jesus Christ and the saving truths of His Gospel are banished. But if our Sisterhoods are to develop women's colleges and help to solve the many pressing problems confronting the homemakers of the future, provision must be made for the adequate training of the Sisters. Here, under the shadow of the Catholic University, there will arise within a few years a Catholic teachers' college for women, to which the various teaching orders will send their most gifted members to receive the highest training that the age affords and to carry back with them to their several communities a knowledge of the latest developments in science and of the most approved methods of teaching."*

*Shields, *The Education of Our Girls*, p. 290.

Five years ago this statement seemed to many nothing more than the play of poetic fancy and even the most sanguine workers in the cause of Catholic education did not dare to hope for the fulfillment of the prophecy inside of a score of years. But what then seemed so far away is now a blessed reality. To-day the Sisters College is an integral part of the Catholic University of America and it has already won the hearty approbation of the highest authorities in the Church. The Trustees of the University have called it into being and the University professors have generously volunteered to double their labors so that the Sisterhoods of the country might obtain their full share of the blessings which the Church is dispensing to the faithful through this great Pontifical University. The Sisters have already proven their right to a place in the University by the splendid work which they are doing. The professors who are taking part in the work of instructing the Sisters are overjoyed at the rich fruits of their labors which are in daily evidence in the Sisters College.

There are in attendance at the Sisters College six Sisters of Charity of the Blessed Virgin Mary from Dubuque, Iowa; five Sisters of Providence from St. Mary's of the Woods, Terre Haute, Indiana; three Sisters of Divine Providence, from Newport, Ky.; three Sisters of St. Benedict, two from Brookland, D C., and one from Bristow, Va.; two Sisters of Jesus Mary, one from London, England, and the other from Quebec, Canada; two Sisters of St. Dominic from St. Clara's College, Sinsinawa, Wis.; two Sisters of the Immaculate Heart, Scranton, Pa.; two Sisters of the Incarnate Word from San Antonio, Texas; two Sisters of Mercy from Chicago, Ill.; and one Sister of the Holy Humility of Mary from Lowellville, Ohio. The majority of these Sisters have taught in academies and high schools for many years and are setting a high

standard of zeal and scholarship for those who may follow them. They are completing their work in fulfillment of the conditions required for university degrees, which they will obtain in the near future. The needs of the Sisters this first year have made it possible to conduct the work of the college in an unusually small number of courses. Rev. S. W. Fay conducts a course in English and one in Latin; Dr. Maguire, the Professor of Latin at the University, conducts the advanced Latin course; Dr. Bolling, Professor of Greek and Philology, gives two courses in Greek; Dr. Carrigan, the Acting Dean of the Law School, is giving the course in Public School Administration; Dr. McCormick is giving the course in Catholic School Administration and Management; Dr. Landry is conducting two courses in Mathematics; Dr. Turner is giving a course in the History of Education; Dr. Pace conducts the courses in the Introduction to Philosophy and in Psychology, and Dr. Shields gives the courses in Methodology and in the Philosophy and Psychology of Education.

The teachers and the pupils are the essential elements in any school and it would be difficult to find pupils or teachers more in earnest or more enthusiastic than those of the Sisters College. This describes the Sisters College as it is. The Catholic University is not a coeducational institution, and hence the lecture halls of the University are not open to the Sisters during the school year. The generosity of the Sisters of St. Benedict's Convent, Brookland, in providing class rooms for the Sisters has made it possible to carry on the work this year, though it must be confessed the rooms are pitifully inadequate and it is quite impossible to secure proper ventilation. Before the children assemble for school in the morning, during the noon recess, and after the children are dismissed in the evening, the classrooms of the little school

are filled with the students of the Sisters College, and as the capacity of this little school is already far over-taxed, it is a grave problem what to do for the coming year. Besides, laboratories and libraries are indispensable for the proper conduct of the work.

The Sisters College is a response to two of the most obvious needs of Catholic education in the United States, viz., the teacher's need of adequate training and the need of system and organization in our Catholic schools. The many grave problems which the deep-seated social and economic changes of the past few decades have presented to the schools for solution, demand the highest attainable training in the teachers engaged in all grades of school work. The state school systems have provided for this training by the creation of city training schools, state normal schools, and the departments of education in the various state universities. Our teaching communities have endeavored, according to the measure of their means, to provide normal training for their members, but it has often been felt that this training was insufficient and recourse was had in some instances to the state normal schools and state universities to complete the academic and professional training of at least a few of the Sisters. This, on the face of it, is a strange anomaly. The aim of education in our state schools is to present to the pupils a world from which God is banished and to organize in their minds a system of truth that has no need of Revelation, of divine authority back of moral law, or of redeeming grace. How, then, may a Sister be expected to find in such an institution adequate training for the solution of the problems of Catholic education which are precisely to show God back of all natural phenomena and to read His will in the law engraven on the human heart and proclaimed through divinely constituted channels of authority? Moreover,

such a course is hard to reconcile with many Christian axioms, such as "He who loves the danger shall perish therein," "You cannot serve two masters," and, "It were better for him that a millstone were hanged about his neck and he were cast into the sea than that he should scandalize one of these little ones." The obvious inference drawn by many, from the attendance of the various Sisterhoods at the state universities, was that a school which was judged fit for the training of the flower of Christian womanhood was unobjectionable, from a Catholic point of view, for the training of boys and girls for secular pursuits. For these and for many other similar reasons our Sisterhoods anxiously awaited the day when the Catholic University would open its doors to them and permit them to obtain, under Catholic auspices, the necessary knowledge and training needed for the efficient performance of their duties in our Catholic schools. While awaiting this desired consummation, more than six thousand of them availed themselves of the opportunity of taking correspondence courses under the direction of the Department of Education in the Catholic University. And when the University opened its doors to them last summer, Sisters from fifty-six dioceses and thirty-one states registered as students in the Catholic University Summer School. From present indications it would seem that many times this number will seek admission during the coming summer. The present facilities of the University, however, are extremely limited, and it is feared that it will not be possible to accommodate all the teachers who are desirous of profiting by the courses offered during the few brief weeks of the summer session.

Our parochial schools, while they serve the general needs of the Church and were demanded by the Third Plenary Council of Baltimore, were essentially local in their origin. The pastor collected the necessary funds

to build and equip his school and continued to carry the burden of its support. His great interest in the school naturally led him in many instances to assume the control and management of this parochial institution which meant so much to his parish. But such an arrangement had its obvious limitations. The general teaching community, with its members scattered over the country, found it extremely difficult to move a teacher from school to school, since such a change frequently implied the employment of new methods and new text-books and the striving for new ideals. And on the other hand, when a family moved from parish to parish, the children found themselves transplanted from one school to another in which the want of co-ordination, the totally different system of conducting the work, meant confusion, loss of time, and no little expense. To remedy these evils the community developed its own system and adopted its own texts, and when they accepted new schools endeavored to include in their contract the right to maintain their own system and methods of education. This removed the difficulty one step, but it did not solve it, for where several different communities met in the same city the evil, as far as parents and children were concerned, appeared whenever the children were transferred from a school conducted by one teaching community to a school in charge of another community. The friction and frequent complaints on the part of the people arising from this want of system led, in many cases, to the development of diocesan communities which, however, did not solve the problem, since the general communities still retained the schools in which they had vested rights, and as there are a great many dioceses in the country, whenever a family moved from one diocese to another the old difficulty appeared.

A more important step towards organization was made

by the appointment in various dioceses of diocesan school boards and diocesan superintendents. This brought episcopal authority to bear on the problem and sometimes resulted in bringing more or less system into the schools of a single diocese. But again it must be remembered that the Catholic Church is broader and bigger than the individual diocese, and some system and uniformity throughout the country would seem to be urgently demanded. In the nature of the case, this can never be accomplished by mere legislation; it is a problem in the first instance of education. With the best will possible on the part of those in charge of schools, either as teachers or as principals and superintendents, uniformity cannot be obtained until there is a clear consciousness of the fundamental principles which must govern the teaching and the organization of our Catholic educational institutions. The Catholic Correspondence School helped in no small measure to bring to the consciousness of the teachers in all parts of the country and of the various teaching communities some of these fundamental principles whose natural working out must necessarily lead to a unified system of Catholic education in the country. The Catholic Educational Association in its annual meetings has also contributed in no small measure towards the same result.

But it was evident to the Trustees of the University that something more effective than this was demanded by the situation. In 1904 the work of preparing Diocesan Superintendents was undertaken at the Catholic University. In 1905 a series of articles appeared in many of the Catholic papers on educational topics from the pens of professors in the Catholic University. In 1907 the University Bulletin opened a department under the title "Notes on Education" to which it devoted one-fourth of its space, and two papers appeared during this and the following years on St. Ann's Institute at the University

of Münster. The purpose of this educational propaganda was to quicken the consciousness of our Catholic educators to the need of more thorough system and co-ordination in the work of our schools. In January, 1911, the CATHOLIC EDUCATIONAL REVIEW was founded for the furtherance of the same end. The Department of Education was formally established in November, 1909, and in November of the following year a resolution was passed authorizing the establishment of the Sisters College. In April, 1911, a committee of the Board of Trustees was appointed to carry this resolution into effect. As a result of the action of this committee, the first session of the Summer School was opened at the University in July, 1911. Last October the Sisters College was formally opened by the Rector of the University. The Apostolic Delegate, Monsignor Falconio, pontificated on that occasion and gave the Sisters College his blessing. It was the realization of one of his fondest hopes. During his sojourn with us he was the staunch friend and the earnest supporter of everything that promoted the elevation and unification of our Catholic schools, and the opening of the doors of the University to the teaching Sisterhoods of the country was seen by him to be a measure of the highest importance.

At this time it is scarcely possible to estimate what the Sisters College will mean for the Church in the United States. Bringing the leaders of the teaching Sisterhoods and the young priests who are preparing to be diocesan superintendents to the Catholic University for a thorough training in academic and professional subjects, will secure unity and system in our Catholic schools which could scarcely be attained in any other way. In every parish the children will be directly benefitted by this work and many of the difficulties of which our Catholic parents justly complained will be removed. The generosity of our people in supporting our schools will pro-

duce larger and better results than ever before. The pastors will find in the Sisters College a means of lifting their schools to a higher plane of efficiency. And the teaching communities will find in the resulting uniformity of ideals and methods relief from a burden which they have carried so long and so patiently.

On the first of December a splendid tract of fifty-seven acres of land adjoining the University was secured for the site of the Sisters College. This piece of ground touches the University property on the northeast corner and is separated from it by the Metropolitan Branch of the Baltimore and Ohio Railroad. The projected Macmillan Boulevard connecting all the parks and forts of the District will, if the present plans are carried out, run along the northern border of the University grounds and the southern end of the grounds of the Sisters College. The land is favorably located for drainage and is within easy reach of the street car line that passes the University gates. It is proposed that the same faculty that teaches in the University proper shall also conduct the courses in the Sisters College. The proximity of the institutions makes this plan feasible and it is desirable in the present situation to keep the instruction in the Sisters College on the same high plane that is maintained throughout the other departments of the University.

The coming together of the various Sisterhoods in a single institution for academic and professional training has many advantages to recommend it, but it also presents several important problems for which a satisfactory solution must be found. It is important that the individuality of each community be preserved. Each has its own traditions and its own inner life which demand that privacy which can scarcely be secured where the various communities are thrown into the intimate association which naturally results from sharing the same residence. In the plan which has been worked out

it is proposed that each teaching community shall build and own the house in which its members reside, paying therefor a ground rent sufficient to defray the expense of the up-keep of the grounds. In the absence of a precedent that might have offered suggestions, it was necessary, in order to arrive at some simple, direct and comprehensive solution of the architectural problem, to study the topography of the land purchased for the site of the college, and to adapt an artistic arrangement of the grounds and buildings to the contour of the land and the conditions imposed by avenues of approach as well as the consideration of problems in the distribution of light and heat, the disposal of sewage and general sanitation.

The oblong tract of beautifully rolling country chosen as the site lends itself naturally to a division of the buildings into two groups, one of academic buildings approached directly from the boulevard, and the other group of community residences for the various religious orders, closely related to the first and partially shielded by it. In conjunction with both groups there are minor divisions, one for the faculty of the Sisters College, and the other for the refectory and school of domestic science and administration. The accompanying illustrations exhibit the type of architecture which has been selected. It will be seen that it is susceptible of artistic treatment and that it is easy of construction, which is a matter of no small importance from an economical point of view. As may be seen by the accompanying topographical map, the southern extremity of the tract which has been selected for the academic group is of sufficient elevation, in the nature of an acropolis, to give a magnificent view of the city of Washington and the Catholic University to the south. As the chapel is the dominant element in this group, its eminence renders it the focal point of the entire assemblage of buildings of the Sisters College. Grouped about the chapel are the schools of Art and Music and adjoining these on either side, and flanking

the broad terrace, are symmetrically placed the buildings containing laboratories, lecture halls and libraries.

The principal approach to the entire College is by means of broad drive-ways leading from the proposed boulevard to the south and which are controlled by entrance gateways. The residence group may be entered starting at the same approach of the academic group and continuing in a gently rising roadway until the level of the broad plateau is reached and by a slight descent from the terrace of the academic group. These houses are disposed and laid out in harmonious relation to the general *ensemble*, yet susceptible, each in itself, of whatever variation in detail may be considered necessary for the convenience and comfort of the particular order erecting it.

As a protection against the severity of the elements, these subdivisions of community dwellings are joined together by means of covered passageways in a way to create a complete cloister for each small group and enable secluded gardens to be laid out, and in this manner to isolate to a certain degree portions of the main group while also making it possible to introduce a highly satisfactory scheme of landscape development, even to the smallest details.

Naturally the materials for the construction of such a group of buildings as this demand careful consideration in view of the large number of similar structures and the necessity of uniformity in a color scheme, agreeable masses and the necessary economy of decorative treatment to be applied. It is proposed to use hollow tile or brick with stucco finish and to roof the buildings and the porches with tile of rich tones of red and deep green which will contrast and blend harmoniously with the natural surroundings and the simple treatment of wall surfaces. The same treatment could be applied to the academic buildings with the introduction of stone trimmings. It would be well if the chapel could be built al-

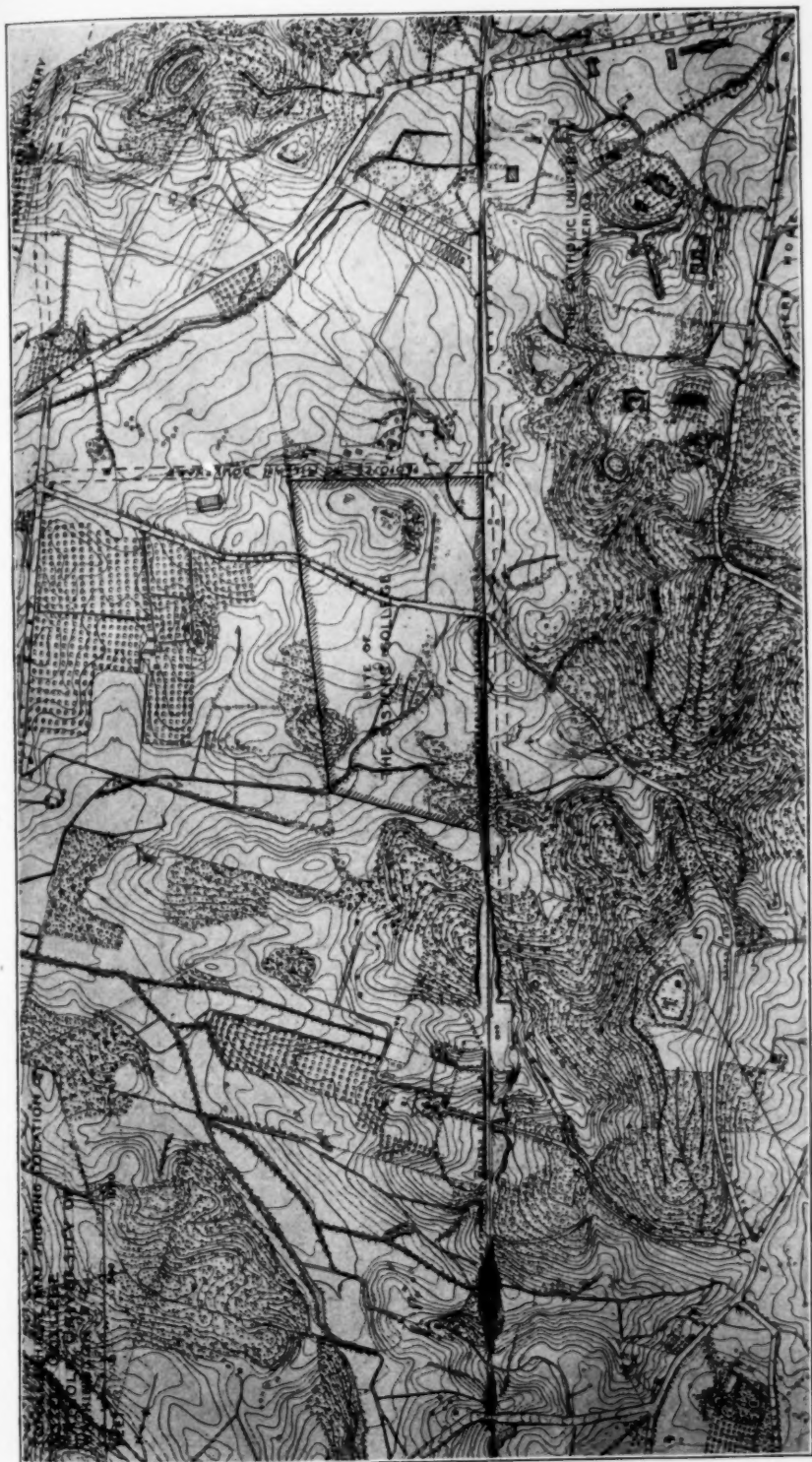
together of stone. This would complete the group in a simple, dignified and effective manner.

A house which would provide for six or eight Sisters during the school year would, with its sleeping porches, accommodate many times that number during the summer sessions. The grouping of the houses around the minor cloisters offers opportunity for several communities of the same order to associate more closely with each other than with the general body of the resident Sisterhoods.

In response to a letter sent out to all the teaching Sisterhoods of the country in the early part of last year, more than sixty communities have signified their intention of keeping a number of their Sisters in residence at the Sisters College, and many of these have, within the past few months, expressed their desire to build a house for their community at the earliest possible moment. But before any of the residences can be built, it is necessary to attend to the preparation of the grounds, the establishing of grades, the laying out of roadways, etc. This will require the expenditure of a few thousand dollars. It is also necessary to erect at the earliest possible moment a large academic building which will contain lecture halls, laboratories, and a temporary chapel for the Sisters during the school year and which will also help to provide the necessary accommodations for the large numbers which will assemble here during the summer months.

Catholic generosity has not been wanting in the cause of Catholic education and there never was an appeal made to our Catholic people which deserved a more generous or immediate response than that made in behalf of the army of teaching Sisters to whose labors, in so large a measure, the Church looks for the preservation of the faith of the people.

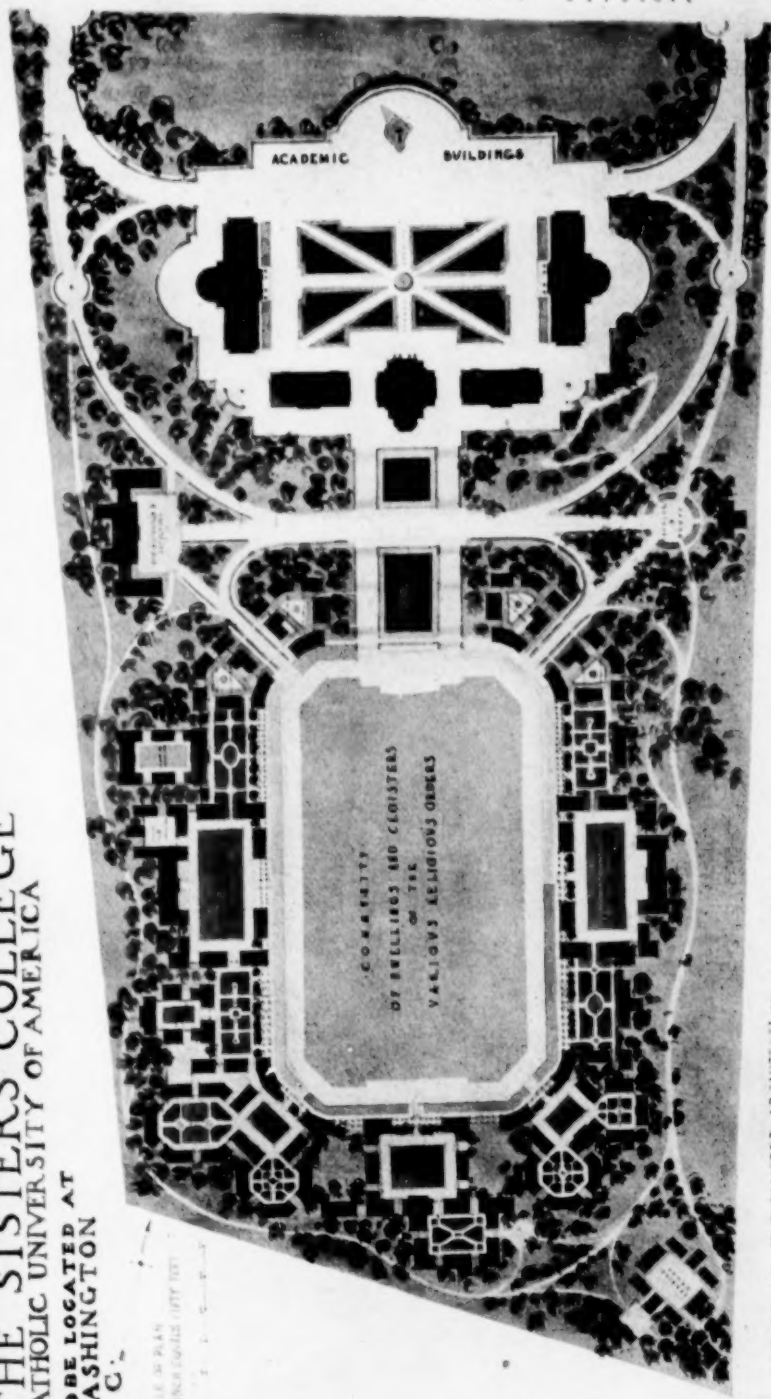
THOMAS EDWARD SHIELDS.



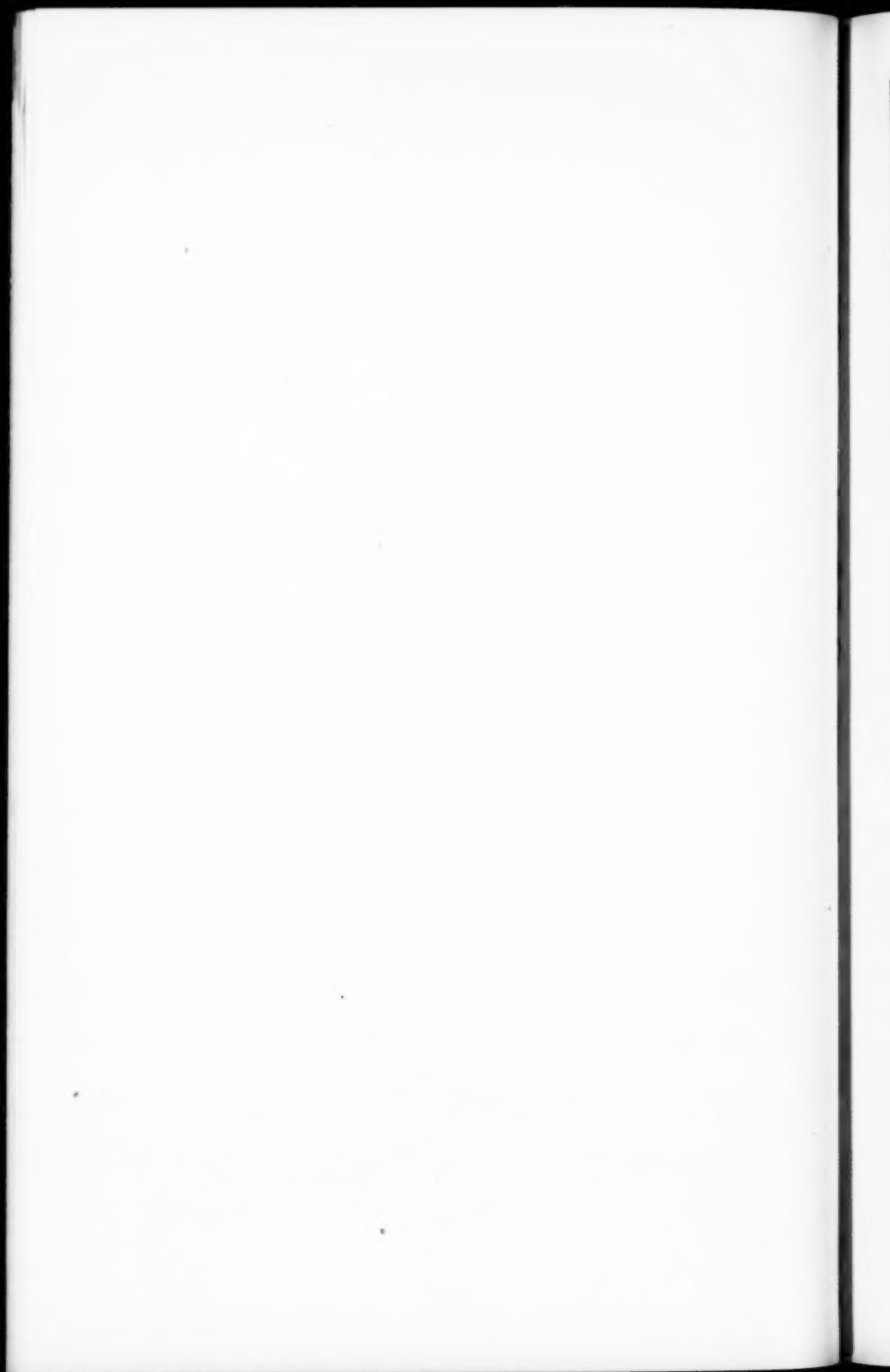
GROUP OF BUILDINGS FOR THE SISTERS' COLLEGE CATHOLIC UNIVERSITY OF AMERICA

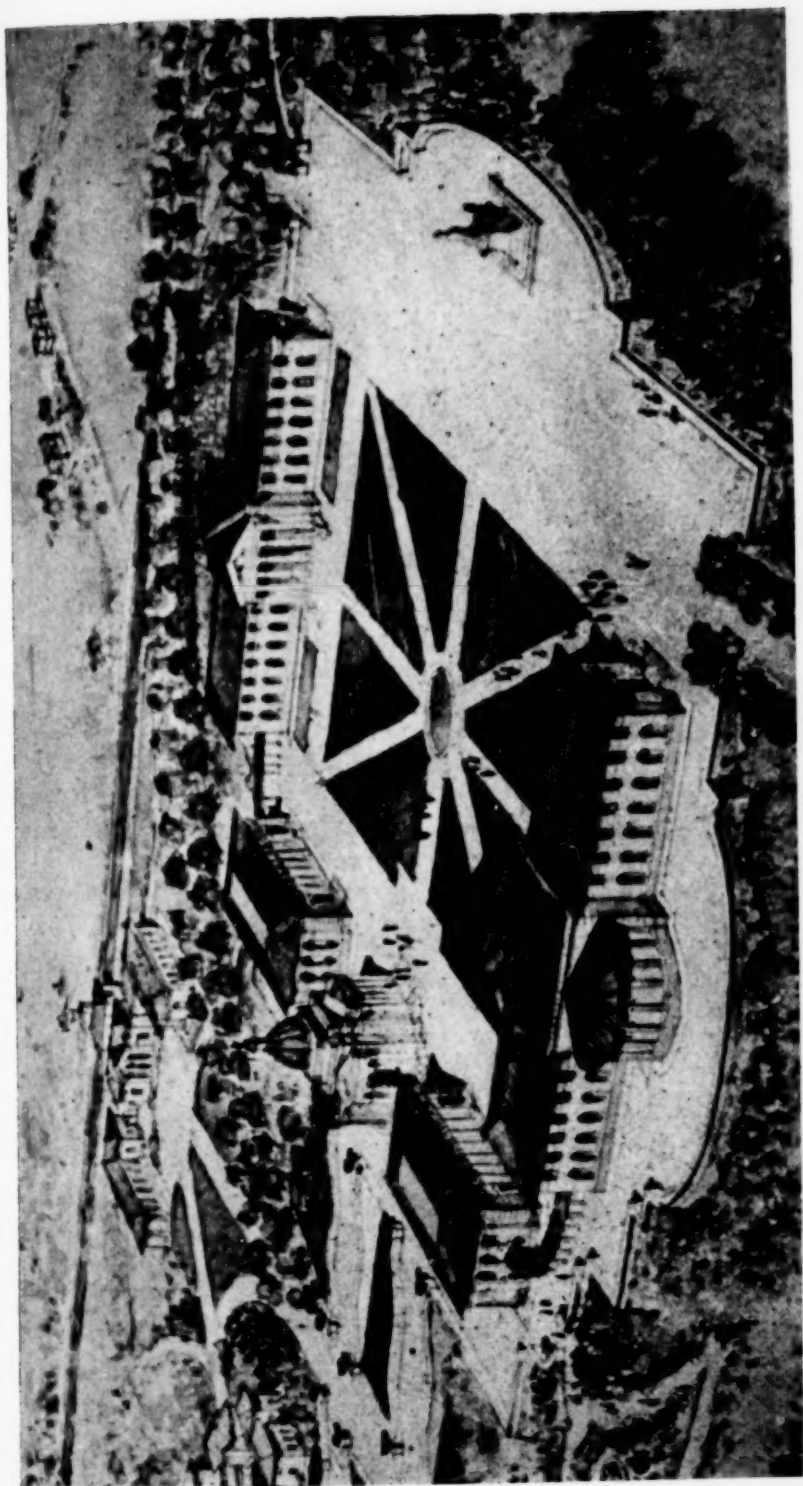
TO BE LOCATED AT
WASHINGTON
D. C.

SCALE 1/8" = 1'-0"
ONE INCH EQUALS FIFTY FEET



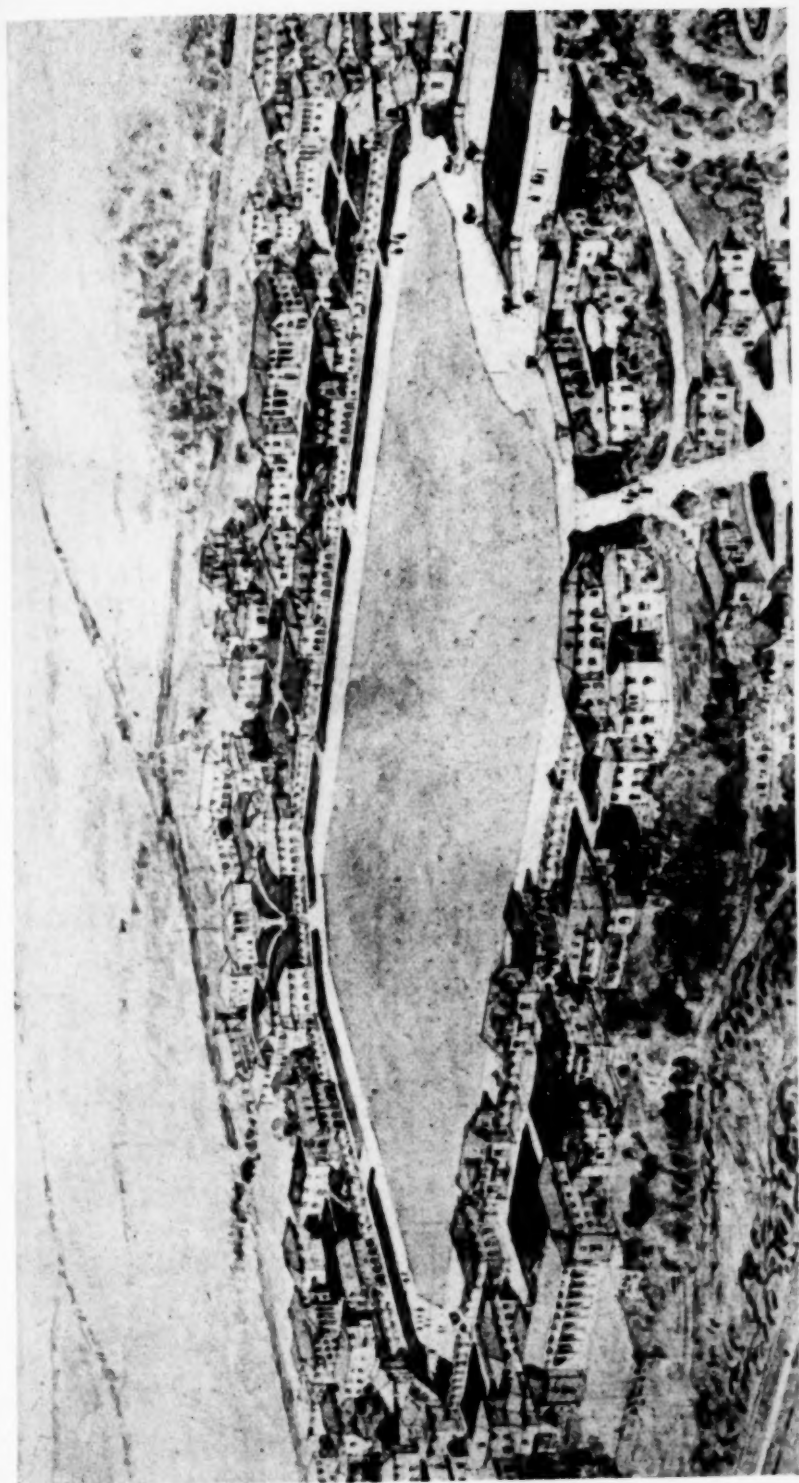
BY J. MURPHY AND W. B. OLMIER, ARCHITECTS, WASHINGTON, D. C.
GEORGE BURNAP, LANDSCAPE ARCHITECT





ACADEMIC GROUP

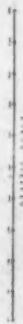
56



GROUP OF DWELLINGS FOR THE VARIOUS RELIGIOUS COMMUNITIES



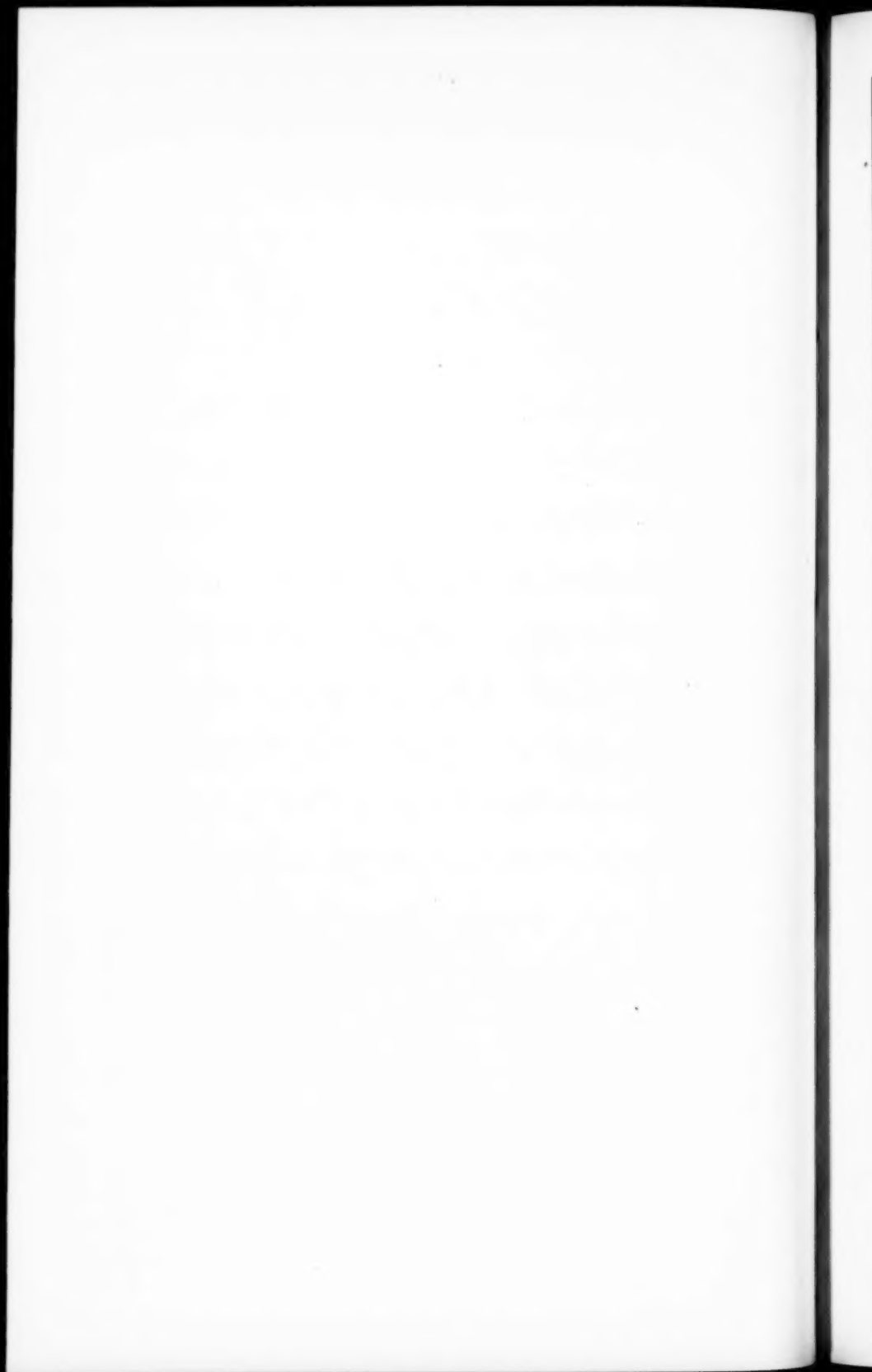
TRANSVERSE SECTION ON EAST-WEST AXIS LINE

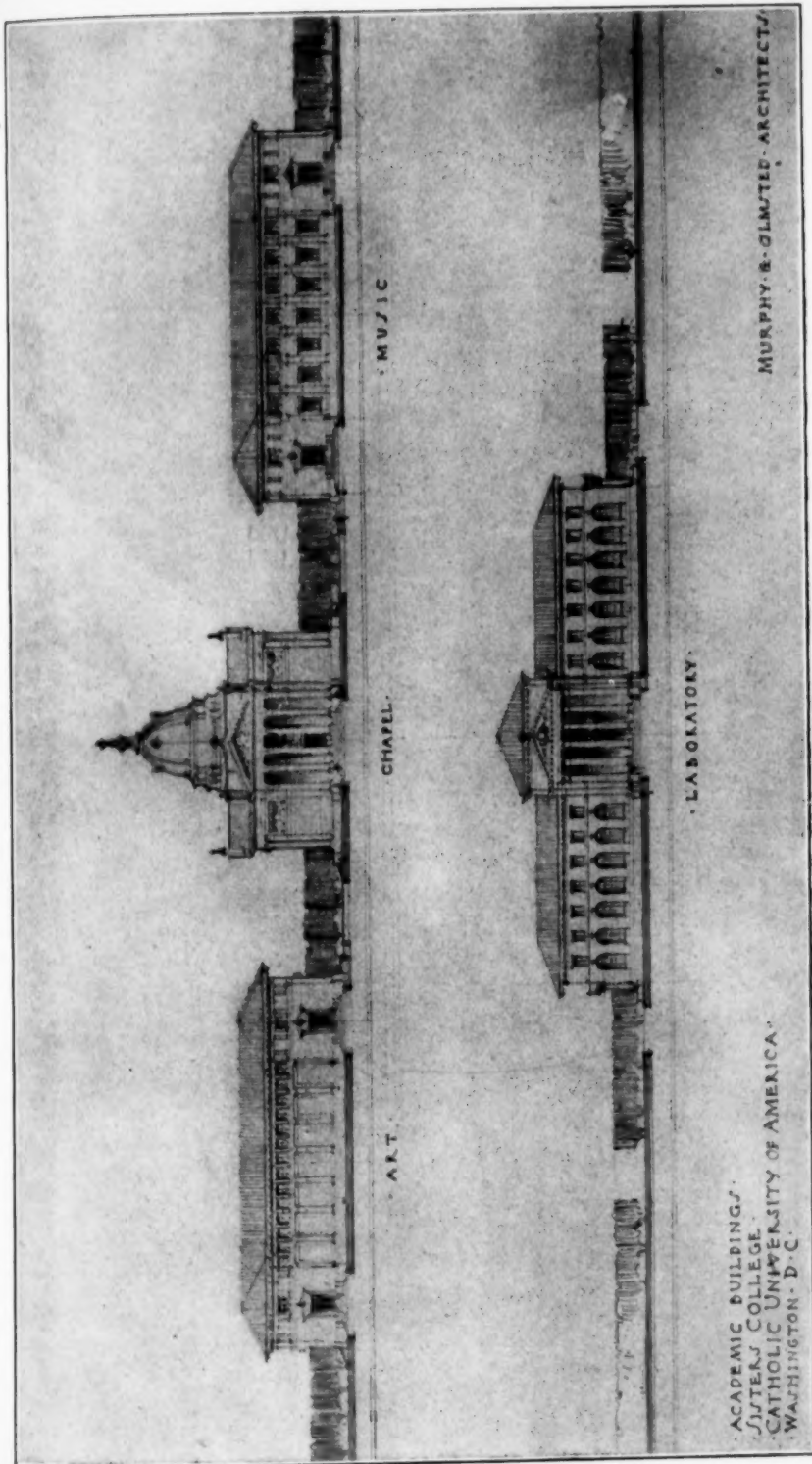


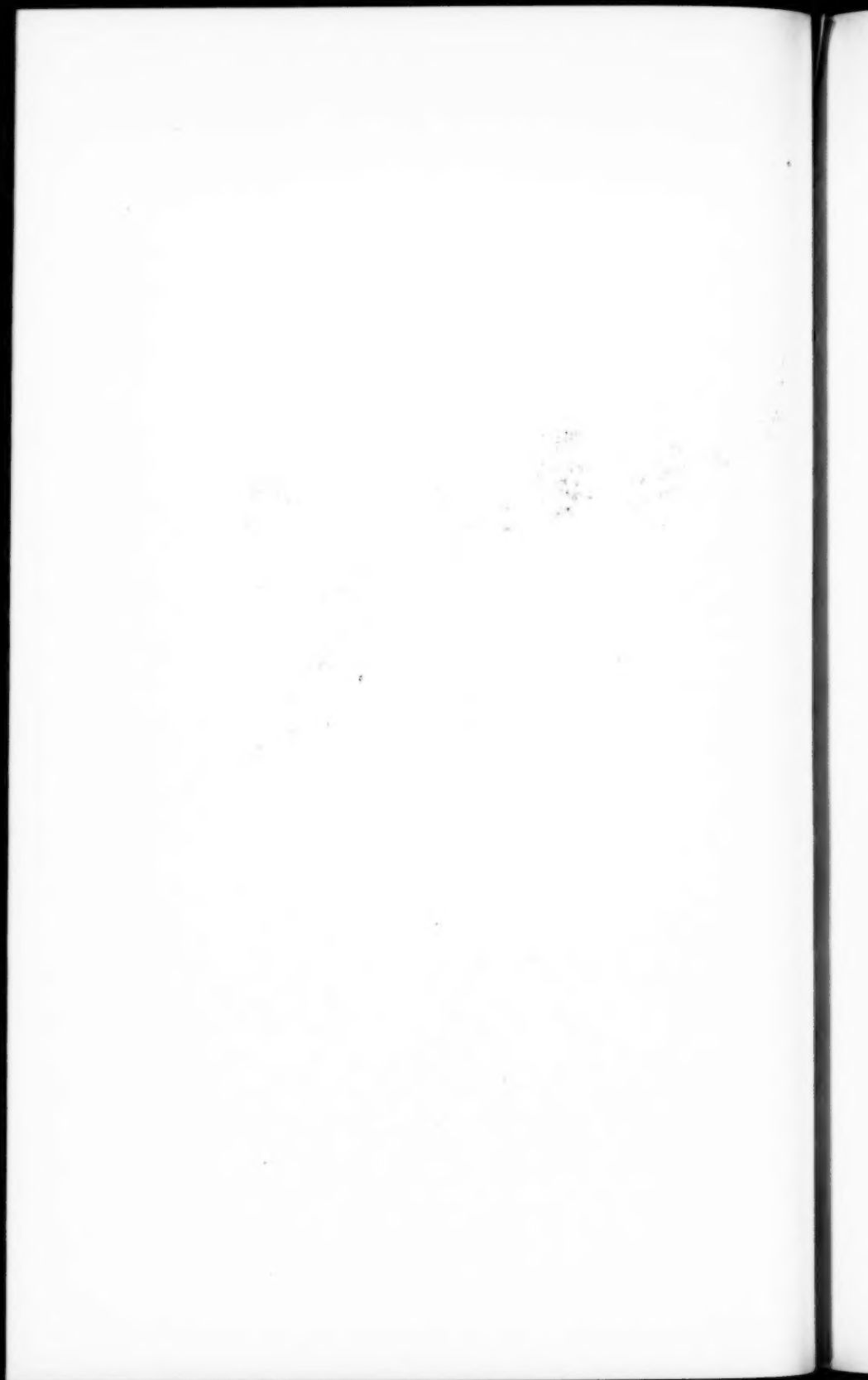
LONGITUDINAL SECTION ON NORTH-SOUTH AXIS LINE



SISTERS' COLLEGE
 CATHOLIC UNIVERSITY OF AMERICA
 WASHINGTON D.C.
 F.V. MURPHY AND W.B. OLMSTED ARCHITECTS
 GEORGE BUENAP LANDSCAPE ARCHITECT







EDUCATION OF THE LAITY IN THE MIDDLE AGES

CHAPTER II

THE SEVENTH AND EIGHTH CENTURIES

It is not our purpose to set forth here the content of monastic education, but rather to indicate the extent of the provision made in the monasteries for the training of the laity. Before noting the other forms of scholastic institutions then flourishing, it may be well, however, to state that the leading and dominating idea in the Christian school of that period was to give a religious and sound moral training. That had been the concern of the Church from the beginning of her educational work. The parental duty was expressed by St. John to Electa and her family in commendation of their steadfastness in the Faith. "I was exceeding glad that I found of thy children walking in the truth, as we have received a commandment from the Father."²⁶ When it became necessary to provide the means for Christian parents to train their children intellectually without danger to faith or morals, the course of instruction in the monasteries was regulated to meet that end. The religious and moral training came first—*les bonnes moeurs avant les belles lettres*. The children were prepared to retain their Christian spirit amid pagan surroundings, and by the example of their lives aid their spiritual leaders in the conquest of souls. Their instruction was not merely religious; the literary and practical elements were not neglected, and gradually there was developed in the cloister that system of education which lasted throughout ten centuries and supplied the means of preparation for the various careers open to the young, even the military.

From the eighth to the twelfth century the monasteries eclipse all other forms of Christian education, and it

²⁶II John, 4.

can be broadly stated that their history from the sixth to the sixteenth century is the history of education.²⁷ They were not, however, the only schools existing during that period, nor were the episcopal and presbyteral. The imperial schools of ancient Rome subsisted to the end of the seventh century in Gaul, Italy, Spain, and every part of the Roman world. In Italy lay teachers not only taught in these public schools, but they also maintained private institutions. They had done this even when the civil law forbade it, and as the State schools gradually fell away these private venture schools became more firmly established. Some of them like the public schools, were subsidized by the municipalities, and they, in one form or another, never ceased to exist throughout the entire Middle Ages. They have been regarded as the link connecting the old Roman education with the universities, for until the eleventh century these lay teachers pursued their courses side by side with the ecclesiastical schools. Naturally they would seem to have been for the especial benefit of the laity, for here in Italy the episcopal and parish schools offered all necessary advantages for the scholastic preparation of clerics, but the lay schools also had some students who later became priests.²⁸

In ancient Ireland a somewhat similar condition existed. In addition to the monasteries scattered over the island, and educating hundreds, and, at times, thousands of students, both clerical and lay,²⁹ there were lay schools

²⁷Monroe, *Text-Book in the History of Education*, 243. New York, 1909.

²⁸Ozanam, *La Civilization au Cinquième Siècle*, I, 260; II, 366.

²⁹For number of students, cf. Joyce, P. W., *Social History of Ancient Ireland*, I, 409, London, 1903. For number of monasteries and monks, cf. Gougau, Dom Louis, *Les Chrétientés Celtiques*, 82. Paris, 1911. For lay students in monasteries, we might cite an example "where such students are mentioned incidentally:—We read in the *Four Masters*, under A. D. 645, that Ragallach, King of Connaught, was assassinated. At this time his second son, Cathal, was a student in the College of Clonard; and when he heard of his father's murder, he and a party of twenty-seven of his fellow students, *all young laymen* from Connaught, sallied forth from the college, and coming to the house of the assassin, beheaded him." Joyce, *ibid.*

and a lay professorate, and it is believed that in this period laymen generally had better opportunities for obtaining a higher or university education than they had in any other country of Western Europe. Large numbers of clerics and laymen came from England and the Continent in the seventh and eighth centuries,³⁰ and when later, in the ninth and tenth centuries, the Irish scholars went abroad, "they were at once entrusted with the highest offices in the Continental schools, and proved themselves to be not only amongst the ablest theologians of the time, but also the first men of that age in Greek and Latin literature."³¹ In the lay schools more than in the monasteries the Gaelic language was taught, and "not merely the language, but also the history, the antiquities, the laws, and the literature of the nation."

The learned professions of Poetry, Law and History which then existed and were open to the laity, had, so to speak, their recruiting schools. The bards, who also had their schools, were not included in the first class, because they had not received the systematic training that the profession of the poet required. Each profession had its grades or degrees, that of Poetry, for instance, consisted of seven, and the course for learners extended over twelve years. The Brehons represented the profession of law, and the Chroniclers that of History, and each body had its various grades and distinc-

³⁰Speaking of the yellow plague of 664, the Venerable Bede says: "This pestilence did no less harm in the island of Ireland. Many of the nobility and of the lower ranks of the English nation were there at that time, who in the days of Bishops Finan and Colman forsaking their native island, retired thither, either for the sake of divine studies, or of a more continent life: and some of them presently devoted themselves to a monastic life: others chose rather to apply themselves to study, going about from one master's cell to another. The Scots willingly received them all, and took care to supply them with food, as also to furnish them with books to read, and their teaching, gratis." *Historia Ecclesiastica Gentis Anglorum* b. iii, c. xxvii. Translation of J. A. Giles, London, 1892. Many, and perhaps most of these hermits were not priests. Cfr. Gougaud, *op. cit.*, 83.

³¹Healy, *Ireland's Ancient Schools and Scholars*, 597. Turner, *Irish Teachers in the Carolingian Revival*, *Catholic University Bulletin*, XIII, 382, 567, Sandys, *History of Classical Scholarship*, I, 451.

tions. "It is quite clear," says Dr. Healy, "from various references in our Annals, and in the Brehon Code, that these three professions were kept quite distinct from the sixth to the twelfth century, and that they were taught by different professors, and in different schools—these professors being generally but not always laymen." The school of Tuaim Dreacain, founded in the early part of the seventh century by St. Bricin, is the earliest referred to in the records of the time, but the writings of twelve or thirteen ancient Gaelic scholars give ground for the conclusion that these schools flourished in the sixth and seventh centuries.³²

"A lay college," says Dr. Joyce, "generally comprised three distinct schools, held in three different houses near each other; a custom that came down from pagan times. We are told that Cormac Mac Art, King of Ireland from A. D. 254 to 277, founded three schools at Tara, one for the study of military science, one for law, and one for general literature. St. Bricin's College at Tomregan (Tuaim Dreacain), near Ballyconnell in Cavan, founded in the seventh century, which though conducted by an ecclesiastic, was the type of the lay schools, comprised one school for law, one for classics, and one for poetry and general Gaelic learning, each school under a special *druimcli* or head professor. (O'Curry, *Manners and Customs of the Ancient Irish*, I, 92.) And coming to a much later period, we know that in the fifteenth century the O'Clery's of Donegal kept three schools—namely, for literature, for history, and for poetry."³³

The nobility enjoyed still another avenue to learning in addition to the monastery and episcopal schools. The palace was often the scene of school activity, and some of the most distinguished ecclesiastics and laymen of the early Church of Gaul were educated there. The best

³²Op. cit., 600.

³³Op. cit., 420.

equipped teachers were retained by the nobility for these academies which, in Gaul, date from the reigns of the sons of Clovis I, and if townships vied with one another to obtain the services of distinguished grammarians and rhetoricians, the nobles were even more jealous of enjoying in their courts the presence of the saintly and the learned.⁸⁴

Many young clerics were attached to the courts of the Franks, and engaged in chanting the divine offices. The palace served for them as a training school. They learned to perform their duties in the choir, and they also pursued the studies which completed the ecclesiastical education of the time. The Merovingians furthermore, like the Anglo-Saxons and the Lombards, followed the ancient custom of the Germans, to which Tacitus alludes,⁸⁵ of receiving into their palaces the sons of other noblemen whom they treated as members of the household, educating and rearing them as they did their own children. The youths were the wards of their protector; they acted as his aides in military expeditions; they graced his court festivities; they were also representatives of their families and pledges of fidelity to the king or prince. As their future careers were assured while they held the favor of the court, a place in the palace school was eagerly sought for the ambitious and promising sons of the nobility. Here in a training school for public life in Church and State, the pupils were instructed in the sacred and profane sciences; they learned to speak and write Latin, and some of them acquired skill in versification; the laymen as well as the clerics were made familiar with music, and for those whose calling demanded it,

⁸⁴Ozanam, *La Civilisation Chrétienne chez les Francs*, IV, 501. In placing this institution as far back as the reigns of the sons of Clovis I, we are not unaware of the contention of some that it had its real beginnings in the time of Charlemagne. Cfr. Maitre, *Les Ecoles Episcopales et Monastiques de L'Occident*, Chap. IV. Paris, 1866.

⁸⁵*Germania*, XIII.

exercise in military tactics was provided. History, Roman Law, and the national traditions entered into the courses generally given in these palace schools.⁸⁸ St. Ouen, Archbishop of Rouen, St. Chrodegang, Bishop of Metz, and St. Benedict of Aniane, went forth from the palace school and distinguished themselves in public careers before being called to the service of the Church. This institution, of course, did not receive in this early period the same distinction, nor attain to the same degree of efficiency, as in the reign of Charlemagne.

Meanwhile the monasteries are responsible for two conspicuous phases of educational activity; one carrying the light of the Gospel and civilization to the barbarians, the other preserving amid the ravages of time the treasures of learning. St. Boniface represents the first phase, and the Venerable Bede, the other. Both the products of English monasticism, they reflect at once the ideal of Christian education, and the degree of attainment achieved at that time in the schools. Saints and scholars, they labored not for themselves but for the glory of the truth of God, and the spread of His Kingdom on earth. The Venerable Bede never ceased to study, to teach, and to write, until the last hours of his life, and in the peaceful enclosure of his monastery manifested that same industry and energy to transmit to his brethren and posterity the blessings of learning which characterized the work of St. Boniface as the indefatigable missionary.

The work of St. Boniface that interests us here was the establishment and organization of schools everywhere throughout the wide field of his missionary labors. In Friesland, Thuringia, Bavaria, or in Gaul, wherever he sought to plant the seed of faith, or to build up the previously established Church, he attended also to the founda-

⁸⁸For discussion of the Palace School under the Merovingians, cfr. *Revue des Questions Historiques*, LXI, 490, by E. Vacandard; LXXIV, 552, by A. S. Wilde; LXXVI, 549, by E. Vacandard.

tion or reformation of monasteries and schools. He induced great numbers of monks to follow him, and he obtained the services of Sts. Walburga, Theola, and Lioba from England to assist in the establishment of convents for women and schools for girls.³⁷ One of his chief enactments in the first German synod, held in 743, was to make the rule of St. Benedict the official guide for the religious in his province.³⁸ As a direct result of his labors in Bavaria alone over twenty-nine monasteries were either founded or reopened within the space of fifty years. Fulda, the great monastery of North Germany, was founded under his direction by his disciple, St. Sturm.

The correspondence of the great Apostle of Germany with the Holy See was almost incessant. None was more careful or anxious than he to do all things according to the will of the Vicar of Christ, and in consequence his projects had all the necessary papal sanction even before he was placed over the Church in Germany. He also maintained a continuous correspondence with the leaders of the Church in England. By means of it he had obtained many of his colaborers on the missions, religious for the cloisters, and in a general way many such valuable auxiliaries and necessities as books, vestments, and church supplies. He in turn exercised an influence on the affairs of the English Church. Through his advice to Cuthbert, Archbishop of Canterbury, and his correspondence with Ethelbald, King of Mercia, the Council of Cloveshoe was convened in 747 for the correction of abuses and the restoration of ecclesiastical discipline—a council of singular importance in the history of English schools.

The interests of learning and the schools were foremost in the minds of the bishops who attended. Canon VII,

³⁷Drane, *Christian Schools and Scholars*, II, 151.

³⁸Mansi, *Con. Coll.* XII, 363.

for instance, is a strong injunction directed to those in charge of the schools to rekindle in the hearts of their subjects a greater devotion to study and teaching. They fear for the welfare of letters and especially for the sacred sciences, and they are gravely concerned for the future preparation of those who, as teachers of the faithful, are to work for the "*lucrum animarum laudemque regis aeterni*." Consequently, while urging attention to all types of schools represented by those of the bishops, the priests, the abbots and abbesses, they advocate in the strongest terms the education of the boys. "*Proinde coerceantur, et exerceantur in scholis pueri ad dilectionem sacrae scientiae, ut bene eruditi inveniri possint ad omnimodam ecclesiae Dei utilitatem*." The comprehensive nature of the educational uplift intended by the Fathers can be seen from the text of the canon. All schools are included—those for boys and those for girls, although it is quite clear that the chief concern of the bishops is for those schools where young men were prepared to discharge the offices of clerics and priests in the service of the Church. The canon is as follows:

"*Septimo decreverunt condicto, ut episcopi, abbates, atque abbatissae * * * studeant, et diligenti cura provideant, ut per familias suas lectionis studium indesinenter in plurimorum pectoribus versetur, et ad lucrum animarum laudemque regis aeterni multorum vocibus innotescat. Nam dictu dolendum est, quod his temporibus perpauca inveniantur, qui ex intimo corde sacrae scientiae rapiantur amore, et vix aliquid elaborare in discendo voluerint: quin potius a juvenili aetate vanitatibus diversis et inanis gloriae cupiditatibus occupantur: atque praesentis vitae instabilitatem plusquam sacrarum scripturarum assiduitatem vagabunda mente sequuntur. Proinde coerceantur et exerceantur in scholis pueri ad dilectionem sacrae scientiae: ut per hoc bene eruditi inveniri possint ad omnimodam ecclesiae Dei*

utilitatem: nec sint rectores terrenae tam avidi operationis ut domus Dei desolatione spiritalis ornaturae vilescat.'³⁹

In the great revival of learning which began towards the end of the century the works of Bede and St. Boniface are not entirely lost to view. The institutions with which they were connected, and the men whom they influenced were preparatory causes of the movement then undertaken by the Emperor, Charles the Great, and the English scholar, Alcuin. One of Bede's pupils and closest friends was Egbert, who became the Archbishop of York in 732, and founded the cathedral school in which Alcuin was educated.⁴⁰ St. Boniface had anointed and crowned Pepin, the father of Charlemagne, and had obtained from him the royal protection of so many of the monasteries, which, like Fulda, were to be the effective agents of the new scholastic reform.

PATRICK J. McCORMICK.

³⁹Mansi, *Con. Coll.* XII, 397.

⁴⁰West, *Alcuin and the Rise of Christian Schools*, 31. New York, 1892.

SCHOOL LIFE AND WORK IN THE IMMIGRATION PERIOD

Material Equipment

All through the Immigration Period, pastors and people struggled hard, in the face of the gravest difficulties, to improve the material equipment of the schools. By the term "equipment" is meant chiefly the school building and its accessories, with the indispensable requisites for the teaching of school, such as benches or seats, desks, blackboards, and the arrangements for heat and light. The curriculum was usually very simple, and there was no thought, in most cases, of many of those material accompaniments to class-room work which we include in the requisite equipment of the school today. There was, however, a steady effort to improve the necessary school equipment, as it was understood at the time.

At the beginning of the Immigration Period, many of the best parish schools in the East were taught in church basements, while in the West log school-houses were still far from uncommon. The total cost of all the Catholic school buildings in the State of New York in the year 1846, was probably less than \$50,000, and New York at this time had become the center of the parish school movement.¹ It did not cost much to make school-rooms in the basements of newly erected churches. Some of the "splendid cathedrals" of the time were erected at a cost approximating that of modest parish churches of today. With the rapid influx of immigrants, and the growth of the Catholic population, separate school buildings began to multiply. In the West, this movement was naturally of slower development. The church nave was

¹U. S. Cath. Mag., V. p. 170.

often used for school purposes on week days, as in Cleveland, where the little frame building, 60 by 30 feet, erected as a church in 1848, was made to serve also as a school, the sanctuary being closed from view by folding doors.² But such an arrangement did not usually last very long. Separate school buildings came sooner or later with the growth of the parishes, and although they were rough looking and bare, they gave way in turn, after some years, to structures that were larger and better adapted to the work of instructing the young. From the primitive arrangement, too, of teaching boys and girls in the same class-rooms or at least in the same building, there was a steady tendency towards the complete segregation of the sexes, by the establishment of separate boys' and girls' schools.

Religious Atmosphere

In typical Catholic parish schools, the curriculum during this period consisted of the traditional "Three R's"—reading, writing and arithmetic—together with spelling, grammar, geography and history. In girls' schools, the Sisters taught the pupils to "use the needle as well as the pen; to make and to mend; to darn and to knit, and become useful in the home."³ The studies in Catholic schools were, generally speaking, the same as those in the public schools about them, with the exception, of course, of catechism.⁴ The atmosphere and spirit of the Catholic school was, however, peculiar to itself. This has been, in fact, the vital point of difference, from the very beginning, between Catholic and non-Catholic schools; and, with the growth of the great teaching communities during this period, and the replacement of lay teachers

²Records Amer. Hist. Soc., III, p. 129.

³Life of Mother Warde, p. 112.

⁴For the scope of these studies at the time, the methods employed in teaching them, and the results achieved, see Johnson, "Old Time Schools and School-books."

by religious, the difference became greater and more clearly perceptible.

As typical of the spirit which the religious teacher strove to foster in the school, the following may be quoted from a Teacher's Manual in use at the time. The book was an official directory for a teaching community which occupied a front rank and was establishing schools in almost every part of the country.

"The training of the heart, the head, and the hands must enter into our scheme of education. In the heart, we should endeavor to cultivate piety and the domestic virtues, as charity, patience, meekness, and self-denial; in the mind, a knowledge of the branches deemed necessary or useful to a woman; and the hands we should train to the distinctively feminine accomplishment, the use of the needle.

"Rule by kindness rather than by severity. Make the class-room attractive. Foster the self-respect of your pupils, and excite emulation and the hope of reward. Deal with the children individually. Corporal punishment is forbidden.

"Endeavor to instill piety into the hearts of your pupils. Teach them how to pray, and show them the example. Once a week, oblige each child in the lower grades to recite alone the principal vocal prayers. In the higher grades occasionally examine the pupils in the same manner. Explain the offices of the Church, especially the Holy Sacrifice of the Mass, on which you should give an instruction once a week. Each day, in every class, a hymn relating to the mystery or devotion of the time should be sung.

"In speaking of the life of Our Lord, encourage the children to show their love for Him by practising acts of mortification and other virtues. Inspire your pupils with a noble pride in being children of the Catholic Church, and teach them to follow the spirit of the different festivals and seasons of the ecclesiastical year.

"Make pupils self-reliant. Teach them to think and act for themselves. Encourage the dull and timid, rather than urge forward the more gifted children. Require the

exact words of the book in the recitation of prayers, catechism, and the rules of grammar and arithmetic; in all other branches encourage the pupils to use their own language. Reserve the place of honor for the essential branches—reading, writing, spelling, arithmetic, grammar, history and geography.’⁷⁵

It is evident, from the discussion of the methods of teaching these “essential branches” which follows in the Manual, that the better Catholic schools of this period were fully abreast of the best non-Catholic schools of the time in respect to the secular studies. There was little or no differentiation here. It will be noted, however, that besides the giving of direct catechetical instruction, which usually occupied half an hour every day, it was sought to foster a strong devotional Catholic atmosphere by the singing of religious hymns, the explanation of the liturgy, and instructions on the life and virtues of Christ. Leading Catholic educators of the time clearly recognized, too, the importance of making the religious instruction concrete and practical. Thus we are told that, in the catechetical method of Mother Warde:

“The children were taught, with much precision, their duties to God, their neighbor, and themselves. Dry facts were never presented to the pupil. Every truth was illustrated by some beautiful example or soul-stirring story. Truth and sincerity were strongly fostered, while every effort was used to stamp out falsehood and deceit. The children were shown the manner in which the Christian virtues may be practised and the opposite vices uprooted.”⁷⁶

But what of the religious instruction in boys’ schools? It must be remembered that the religious communities of women—whose system and methods of religious in-

⁷⁵From the “Course of Studies” of the Sisters of Notre Dame of Namur, whose mother-house was established in Cincinnati; quoted from “Origin of the Cath. Ch. in Salem” (Mass.), by Rt. Rev. Louis S. Walsh, p. 105 seq.

⁷⁶Mother M. Xavier Warde, p. 110; cf. also the Lives of Mother Caroline Friess and Sister Louise.

LIBRARY

Loretto Heights College

LORETTO, COLORADO

struction are represented in the above quotations—often had charge also of the younger boys. For the teaching brotherhoods, on the other hand, we may take as typical the work of the Christian Brothers in one of the schools they founded during this period. Writing of his school days in the early 50's, one of the best known priests of our time has left us the following impressions of the religious instruction imparted by the Brothers:

"Their system was intelligent, their discipline strict—almost military—their affection for us deep and religious. But of course I love them best for the Christian Doctrine course they gave me. No word describes it so well as the word 'thorough.' It was given us by men who knew what they taught, and had the gift of teaching intelligently. It embraced a full summary of the whole dogmatic system of Christian truth; a practical, working knowledge of Christian morality; much ecclesiastical history, especially concerning the early and heroic age of the Church and the acts of the martyrs; together with a wonderfully full equipment of controversial matter. When, in after years, I swung off into the world and was beset with its false maxims, the Brothers' maxims held me fast in the true religion. This had more than anything else to do with keeping alive in me the elements of divine faith. I have no hesitation whatever in saying that the fact that I spent those years of my boyhood in the Brothers' school has been the main reason why I have remained a Catholic. * * * If I wished to emphasize any quality in them it would be their manliness. They were courageous, generous, honorable men, and their influence was all bent on making us manly Catholics."

Not all the schools, though, were taught by religious. Some of the secular teachers were but ill prepared to impart religious instruction effectively; yet the high religious ideals of many Catholic secular teachers are witnessed to in the following description of a school taught

¹The Rev. Walter Elliott, C. S. P., in *Cath. World*, Vol. LXXIII, p. 728, supplemented by letter.

by a young lady at Littlestown, Pa., in 1867. The school contained 55 boys and 65 girls:

"The school was thoroughly religious. The classes began with prayer, and on Wednesday and Friday afternoon some one of the scholars said the beads, to which the whole school answered. It was usual to have one of the boys read aloud some book on etiquette, or on some entertaining or religious subject while the girls were engaged in sewing."⁸

Teachers and Pupils

As the pioneer religious from the Communities of Continental Europe did not know English, it might be supposed that this would prove a serious drawback to the efficiency of their early work as teachers. A drawback it undoubtedly was; and, since the influx of teachers from abroad continued, the defect lasted in many schools for a long time. But the difficulty was really not so great. Native postulants were soon received. Catholics were eager to have the Brothers and Sisters in their schools, even though fresh from Germany or France. These, in turn, realizing the opportunity and the need, labored heroically to acquire the language of their adopted country. Often, indeed, they took up the work of teaching in English-speaking schools after being in the country only a few weeks. The Sisters of Notre Dame of Namur, for instance, reached Cincinnati on Oct. 30, 1840, and on the 18th of January following they opened school, only one of the band of eight being able to speak English fluently.⁹ The situation was typical, and it was met by most of the Immigrant Communities in much the same way. The various branches were distributed among the Sisters in Cincinnati, we are told, according to the degree in which each excelled in them, one teaching writing, another painting, one music, and another needle-work. The Sis-

⁸Hist. of St. Aloysius Church, Littlestown, Pa., p. 53.

⁹Memoirs of Sister Louise, p. 46 sqq.

ter who could speak English went from class to class in order to help, until the teachers had acquired enough of English to talk with their pupils. The pupils, on their part, were eager to help out.

"Sometimes a Sister would leave the room and, returning with a slate, read from it what she wished to say. Many were their amusing blunders; as, for instance, when one wished to tell her pupils to erase something from the blackboard, she said, 'Raise that from the board!' Having been told of her error, she resolved to use the simpler words, 'Rub it out!' The following day she said, with some assurance, 'Rip that out from the board!', and one mischievous child took a pair of scissors and pretended to obey. Daily the pupils were told to 'get into their desks.'"¹⁰

Even Catholic children, in seeing the Sisters for the first time, gazed with awe upon them, as beings come from some superior world. A pupil of the pioneer school of the School Sisters of Notre Dame in Milwaukee, has left us a picture of her first religious teacher, with a recollection of her first impressions:

"Her large rosary cross, as it swung by her side, was the first thing to attract our attention. With timid, silent wonder we regarded the stately Sister as, bright and smiling, she stood before us. Perceiving our curiosity, she presently remarked: 'Yes, dear children, take a good look at me, with eyes and mouth open.' Somewhat abashed, the elder pupils cast down their eyes, but the little ones persisted in scrutinizing their first School Sister, in her black robe with wide sleeves, her strange head-dress and large rosary cross."¹¹

This was a German school, with German Sisters, and there was here, of course, no difficulty about the language. In Milwaukee, however, as in other cities at the time, the Know-Nothing agitation made it unsafe for the Sisters to appear in their religious garb on the street. In this school,

¹⁰*Ibid.*, p. 56.

¹¹Mother Caroline Friess, p. 121.

"A dark corner was partitioned off, to serve as a little dressing-room for the Sisters. At that time they could not even cross the street in their religious dress. Here, too, they partook of their meager dinner of soup and vegetables brought from the convent in a tin pail."¹²

The communities which came from Ireland possessed a great advantage, in their knowledge of English, over the communities from the continent of Europe, and the schools of the Sisters of Mercy reached a high degree of efficiency from the very beginning. It is interesting to note the importance attached by these well trained Sisters to object-teaching even in those pioneer days. Their first school in Chicago, founded in 1846, at the corner of Michigan and Madison Streets, soon boasted of quite a collection of home-made apparatus to accompany class and recitation work. On parchment, which was sent by friends in Ireland, the Sisters sketched maps of the different countries, in a series adapted to the different grades or classes. For globes they made sphere-frames of willow branches, and over this material they fastened parchment upon which was sketched the map-work of the hemispheres. Blackboards were made of planed timber formed in squares, which were fastened to the wall and painted. Numeral frames were formed of delicate elm framework, with strings of wire stretched horizontally, on which were strung small spools painted in the primary colors. In this old wooden building in pioneer Chicago, we are told that:

"The community-room, with its rough board walls, was a veritable ware-house of school supplies. In variety and design to suit all wants might be seen hand-made maps and charts, solar systems and globes, ball-frames and color plans; squares, cubes, cones, cylinders, and all the necessities for teaching form; collections of minerals, sponges, coral, etc., and specimens of the vegetable kingdom for object-lessons; cardboard, paints,

¹²Ibid., p. 125.

brushes, mucilage, scrap-books, and other school paraphernalia."¹³

In view of the advanced methods employed by these Sisters, and the careful training they had received, it is not surprising that Mother Warde was pressed with demands from all sides to open schools. Yet, among their first pupils in Chicago were "children of trappers, border-men, hardy settlers, and sea-faring men," while a class of Indians was formed for instruction in Christian doctrine.¹⁴

School-teaching, even in the cities, was a trying occupation during those times. In the smaller towns and country districts, it often involved hardships comparable with those endured by the sturdy pioneers who formed the first infant settlements in the West. Where the school-teacher was a Sister, this was especially apt to be the case, because to poverty and privation there was added a social isolation which would have rendered the life unendurable, except for the transforming influence of the religious spirit. Usually, two Sisters or three were sent to the smaller places. Some glimpses of the teacher's life under such circumstances may be had from a description of school-teaching in Galena, Illinois, in the 60's and 70's, by a Sister of St. Dominic. The place was practically a Catholic settlement; and the teachers, although religious, were paid by the State.

"Galena was a small mining town of one short street and a wide prairie full of mineral holes. Our abode was a cottage of four rooms, and our furniture was all that the heart of an anchorite could desire. A fervent zeal and an enthusiasm so ardent that it still glows and often bursts into flame, carried me through the first three months of the school year, and then I had to summon up all the courage I had inherited from my Puritan forefathers, for from the farms round about the little town

¹³Rev. Mother M. Xavier Warde, p. 141.

¹⁴Ibid.

there came to me the stalwart youths who worked in summer and went to school in winter.

"Poor little me! How they towered above me! How big and strong and invincible they seemed; but how gentle, simple, and submissive they proved to be. How eager they were to learn, and how respectful they were, because I was a woman, but more because I wore the religious garb.

"And so Sister and I ploughed our way, on the bitter winter mornings, through the old-fashioned depth of snow, to the queer, roughly built school-house, and did our best for our simple-hearted charges. At noon we ploughed our way back to our icy-cold cottage, built a fire in our tiny stove, made a cup of tea, consumed it and a goodly slice of bread and butter with an appetite that regarded quantity rather than quality. I remember that we had only one knife and one teaspoon, but were quite rich in the possession of two forks and two small cups and saucers (one pink and the other blue), also three plates and a few other odds and ends of table furnishings.

"Lonely? Never! We were too busy, and then, in the little frame church, so very near to us, was the Blessed Sacrament.

"It is amazing how attached I became to that seemingly desolate place. To be busy about the things of God is a wonderful heart tonic. Our boys and girls claimed our attention all day, and some of the boys came to the cottage in the evening to do extra work in bookkeeping and business arithmetic.

"My hardy masculine pupils came long distances, over almost impassable country roads, and they wore boots—boots capitalized and emphasized. To the sturdy calf-skin footgear, with the hob-nailed soles, the yellow clay of the locality clung in heavy masses and was finally plastered over the great rough planks of our school-room floor."¹⁵

Whether engaged in teaching in cities or towns or country places, the Sisters' life was, then as now, a life of intense activity—far more so than that of the lay teacher; for besides school work, there was, in the case

¹⁵The Cath. School Journal, Jan. 1907, p. 236.

of the former, religious exercises and various other duties and observances incident to the community life. Vacation brought its own round of activities, less irksome and monotonous, and enlivened by a larger companionship, for it was generally spent at the mother-house, but with little opportunity for idle hours. Writing from the famous academy at Emmittsburg, in 1848, a Sister of Charity has left us a description of her life as a teacher, which may be taken as a fair expression of the activity of the average religious teacher, whether engaged in academy or school work:

"At one time school is commencing and everything has to be arranged in 'apple-pie order,' as regards studies and classes, etc., etc., and as soon as the way is clear, come the preparations for Mother's Day and the Play,—which important events fairly over, the Distribution compositions claim all my leisure, then preparations for Distribution, then the Distribution itself, then the vacations, then the Retreat, and then the routine commences again. In reading this you might suppose the vacations to be, as the name implies, free time,—but never were you more mistaken than you would be in such a supposition, for it is the busiest time of all, since every long or odd job is put off to be done in vacation. These various duties, with my regular classes, my painting, sleep, meals, and religious exercises—last but by no means least,—fill up my time so completely, that it seems sometimes that before I have time to realize the arrival of one month, the next has taken its place. As for days and weeks, they are nothing."¹⁶

Text-Books

From the time of the Revolution, Catholics in the English-speaking states appear to have made free use of the text-books which were in common circulation in non-Catholics schools—a tendency which has continued down even to the present time. A desire was indeed

¹⁶Letters of Sister Ignatia, p. 26 (Georgetown Univ. Lib.).

felt all along for distinctively Catholic text-books, and this desire was given expression to by a formal decree of the Second Provincial Council of Baltimore.¹⁷ The ideal, however, has never been fully realized, although, as time went on, the number and circulation of Catholic text-books greatly increased.

Father Molyneux, of Philadelphia, writing in 1785, said he was having printed "a Spelling Primer for children with a Catholic Catechism annexed"—a work which he had had printed some years before, and which was an abridgment of Bell's¹⁸. About the time Father Molyneux was getting out this first Catholic English school-book, Noah Webster was preparing his "Speller," "Grammar" and "Reader." Webster's "Speller" became a standard text-book in Catholic as well as non-Catholic schools. Not long afterward, Pike's "Arithmetic" and Murray's "Grammar" made their appearance. The latter book, published first in England, came to be, for several decades, the most popular grammar in this country, and was widely used in Catholic schools. The first geography appeared in 1800. Text-books soon multiplied in these common branches. Catholics made use of what were regarded as the best school-books of the time.¹⁹

Bishop Carroll's catechism, adopted from England, came to be generally and permanently accepted in Catholic schools, although others have been put forth from time to time.²⁰ Father Molyneux had Bishop Challoner's "*The Catholic Christian Instructed*" reprinted in this country, and this work, as well as Reeve's "*History of the Old and New Testament*" in two volumes, served as

¹⁷Burns, Cath. Sch. Sys. in U. S., p. 250.

¹⁸Ib., p. 134; Balt. Archives, Case 5, Letter K, Carroll Administration. cf. Johnson, Old Time Schools and School-books; Reeder, The Historical Development of School Readers.

¹⁹Ibid.

²⁰Cf. Cath. Sch. Sys. in U. S., p. 250. A copy of the 1804 edition of this catechism exists in the Congressional Library.

"Readers" in the post-Revolution schools.²¹ The series of text-books compiled and published by Father Richard in Detroit had a considerable circulation in Catholic schools in the West.²² In 1833, we find Father Mazzuchelli getting out a Winnebago version of the catechism which Father Baraga had prepared for the instruction of the Ottawa Indians.²³

Catholic educators in both East and West had thus labored to meet the wants of Catholic schools in the matter of text-books. The Immigration Movement, with the multiplication of Catholic schools and the coming of the religious orders, greatly stimulated the production of distinctively Catholic text-books. Catholic book-stores and publishing houses, too, were opened in several of the larger cities. Prominent among these may be mentioned the establishment of James Ryan, who kept a "Classical and Mathematical Book-store" at 322 Broadway, New York, in 1826, and who announced at this time that he was publishing "*The Mathematical Diary, containing new researches and Improvements in the Mathematics, with collections of Questions.*"²⁴ The following year, he published "*An elementary treatise on arithmetic.*" He had previously published "*An elementary treatise on algebra,*" and "*The new American grammar of astronomy.*"²⁵

Another publisher who contributed to the growing Catholic school movement was Eugene Cummiskey, of Philadelphia. Early in 1843, he announced the publication of the "*First and Second Book of Reading Lessons.*" Before the end of the year, the "*Third Book*" was announced, and three years later "*The Literary Class Book,*

²¹Records Amer. Cath. Hist. Soc., X, p. 225; XI, p. 69.

²²Cf. The Cath. Sch. Sys. in U. S., p. 190; Ann. Prop. Foi, VI, (1833-4), pp. 166, 171; VIII, p. 323.

²³Wisconsin Hist. Coll., XIV, p. 150.

²⁴Amer. Cath. Hist. Researches, New Series, II, p. 335.

²⁵Rep. Bur. Ed., 1897-8, p. 829.

or *Fourth Series of Select Reading Lessons, in prose and verse*" made its appearance.²⁶ These books were reprints of readers prepared by the Brothers of the Christian Schools in Ireland. The publication of the entire series evidences the existing demand for Catholic school books, as well as the efforts that were being put forth to carry out the decree of the Second Provincial Council of Baltimore.

A young man who was teaching in a Catholic school in Baltimore at this time saw the great and growing need of Catholic text-books, and set to work courageously to supply the need himself. This was Martin J. Kerney, a nephew of the Rev. Nicholas Kerney, pastor of St. Patrick's Church, in the same city. Martin was born at Lewiston, Md., in the year 1819, and went to Mt. St. Mary's when only eleven years old, working his way through the college by various employments until his graduation year. It was expected that he would be a priest, but he married and studied law. Before graduating in law, his uncle prevailed on him to open a school. In the early 50's, after graduating in the law, he was elected to the legislature, where he introduced and championed a bill providing for the distribution to Catholic schools of their *pro rata* share of the school tax. This action proved the death of his political prospects. He devoted himself chiefly to literary work from this time until his death in 1861. He was editor of the *Metropolitan* magazine, and also of the *Catholic Almanac*, and he edited and published the *Child's Youth's Magazine*. His most lasting and influential work was, however, the writing and editing of text-books for Catholic schools. His interest in the Catholic school movement of the time was intense,—an interest which was doubtless due in part to his admira-

²⁶U. S. Cath. Mag., 1843, Jan., Oct.; 1846, July.

tion for Bishop Bruté, a close friend of the family. Many of his text-books became standard works in Catholic schools and academies, and several of them, with repeated revisions, have continued to be used down to the present day.

In the year 1845 he brought out his "*Compendium of Ancient and Modern History*," which ran through thirty editions in twenty-two years.²⁷ His "*Abridgment of Murray's English Grammar*," which was announced in 1846, was long a standard text in Catholic schools. The same was true of the "*Columbian Arithmetic*," which appeared two years later. In 1850, he published the "*First Class Book of History*," designed for beginners, and the *Catechism of the History of the United States*. The former of these two works reached its twenty-second edition in 1868, and, like the *Compendium*, is still widely used.²⁸ The "*Catechism*" was designed to accompany Irving's Series of Catechisms, and was also very popular. The success of this work induced Kerney to bring out new and revised editions, for Catholic schools and colleges, of the other texts in Irving's series. This task occupied him during the four following years. The series included a text-book in each of the following subjects: astronomy, botany, Grecian antiquities, Jewish antiquities, Roman antiquities, practical chemistry, and the history of England. He also edited Burke's text of Lincoln's History of England.²⁹ Subsequently, he was engaged in editing the *Metropolitan* magazine (1853-1858).

Many of Kerney's texts were brought out by John Murphy & Co., of Baltimore, publishers of the "*Catholic*

²⁷This work, of 431 pages in 1867, was revised and enlarged by John O'Kane Murray, in 1880 (509 pages). Its latest revision and enlargement was by Prof. Charles H. McCarthy, in 1909 (737 pages).

²⁸A book of 175 pages in the original edition, it has now, after a number of revisions and enlargements, 437 pages (edition of 1900).

²⁹Cf. Bibliography, in Congressional Library, Washington.

Almanac" and "*The United States Catholic Magazine*," the leading Catholic periodical of the time. This firm rendered a great service to the cause of Catholic education by the publication of Catholic text-books. In addition to the works already mentioned, the following list of Catholic school books, advertised by Murphy & Co., in 1846, will show the rapid progress that had been made in this direction within a few years. The subjoined prices of the books will not be without interest.³⁰

Manual of Catholic Melodies, Hymns, Psalms, etc	\$1.00
Short Introduction to the Art of Singing.....	.12
Compendium of Ancient and Modern History by J. M. Kerney.....	1.00
Butler's Larger Catechism.....	.04
Butler's Smaller Catechism.....	.02
Catholic School Book, containing easy and familiar lessons15
English Reading Lesson31
Modern History, by P. Fredet, D. D.....	.87
Models of English Literature.....	.75
Reading Lessons, by the Christian Bros., 1st book, paper06
Reading Lessons, by the Christian Bros., 2d book, 1/2 bound12
Reading Lessons, by the Christian Bros., 3d book, bound50
Universal Reading Book, muslin.....	.31

Father Peter Fredet (1801-1856) was professor of history at St. Mary's College, Baltimore. His histories, *Ancient* and *Modern*, became very popular in Catholic colleges and academies, and ran through many editions. The *Modern History* appeared in 1842, and the other volume some years later.³¹

Singing books were in demand, and much attention was

³⁰U. S. Cath. Mag., V. No. 11.

³¹From a volume of 353 pages as first published, the *Modern History* has been expanded until in its latest revision by Prof. McCarthy (1910) it was enlarged to 783 pages.

paid in many of the schools to instruction in singing. The above list was not, it need scarcely be said, exhaustive. Text-books had been published by other Catholic firms, and many had been brought out by Murphy & Co. that do not appear in this list. Moreover, besides distinctively Catholic works, the firm handled the leading non-Catholic text-books, and the long list of these appearing in the advertising columns of the *United States Catholic Magazine* shows the extent to which non-Catholic works continued to be used in Catholic schools, notwithstanding the comparative activity of Catholic authors and publishers of school books.³²

Another Catholic publishing house of the time was that of D. & J. Sadlier & Co., of New York. From the early 40's on, this firm brought out many new Catholic text-books, as well as revised editions of standard non-Catholic works. Many of the Catholic books were prepared by the Christian Brothers. The Sadlier's publications covered almost every subject in the grades of both the elementary schools and the academies. One of their most notable works was the *Metropolitan Readers*, compiled by Mother Angela, of the Sisters of the Holy Cross. The series consisted of six readers, the last of which came out only after the Civil War. Although dark and gloomy-looking, with few illustrations and these but poorly executed, and with lessons that generally dealt with the more serious subjects, the *Metropolitan Readers*, for all this, did very excellent service.

Bishop Gilmour's series of readers, which were brought out by Benziger Brothers during the 70's, represented a real advance. There was an abundance of illustrations, and the illustrations were not simply incidental, but were made use of in conveying the ideas of the text to the mind of the child. Bishop Gilmour's *Readers* formed a

³²U. S. Cath. Mag. VI, No. 5.

transition from the dry and formal text-books of earlier times to the bright and attractive school books of today. The bishop had a clear perception of certain psychological principles whose adoption by the teachers of our time has brought about a far greater change in the methods and spirit of teaching than even the change that has taken place in the forms of the text-books.

In the matter of improvement in text-books, Catholics may be said, in general, to have kept fairly abreast of the educational movement of the times. In the '80's, the Catholic Publication Society brought out a new series of readers, under the editorship of the Rev. John Lancaster Spalding, afterwards Bishop of Peoria. Benziger Brothers, who have, during recent decades, assumed the lead in the publication of Catholic school books, deserve credit for the continual efforts made to produce Catholic text-books embodying the results of the best educational thought and practice. Distinctively Catholic text-books are, however, still confined mostly to classes in English and Christian Doctrine. In other subjects, with perhaps the exception of singing, Catholic educators employ freely today, as they have done from the beginning, the works of non-Catholic authors.

JAMES A. BURNS, C. S. C.

Holy Cross College, Washington, D. C.

A TRIPARTITE AID TO RELIGIOUS EDUCATION

(Continued)

PART II

By science, the teacher may strengthen religion; by literature, he augments it. Literature is essentially the cultural part of education; not only mentally, as is too often its sole aim, but morally as well, if treated from a religious standpoint. The Greek is held up to the world as the ideal of culture. In his way, the Greek was religious; and the more religious, the more cultured: as Socrates, Plato, and Aristotle. Christianity, on taking root in Rome, found that the culture of the Ancients was on the wane; mankind, by its debaucheries, had lapsed into a state bordering on barbarism. By the infusion of the gentle spirit of Christ, culture, then decadent, assumed new life, and the ideal of the pagan was brought into the range of the practical by the Christian. As Catholic Rome civilized Europe through her missionaries, and Europe civilized America, the world today owes its culture to the influence of Catholic principles. This fact should not be lost sight of throughout a course in literature, which, as was stated, forms a large part in effecting true culture of heart and mind.

To make our youth religious in tone and character, an acquaintance with the best in literature is essential; for we find therein the thoughts and feeling of the best minds. To think with the thinker is to assimilate his thoughts; and, as our food by a chemical process is changed into flesh and blood, bone and muscle, so what we read and think is infused into our minds, and makes us what we are—mentally well, or diseased. There is hardly a phase in the natural order which has not a parallel in the su-

pernatural. All organic life requires an atmosphere to sustain it; so, the mind or soul creates an atmosphere for itself; an atmosphere in which it has been acclimated during mortal life and will, ordinarily speaking, accompany it in the world to come. How useful then is literature for growing minds! How baneful, if ill-directed or neglected! Happy, yes God-like, is the teacher who inculcates a desire for reading the best! He has put into the hands of his scholars a weapon and a shield. He has given to his pupils a ray of hope in times of sadness, a source of pleasure to while away his hours of leisure with profit.

One cannot begin too soon to develop a taste for reading. All teachers know that a youth who did not acquire the habit of reading when a child finds it very difficult to sit contentedly and read, that his mind has not reached that stage of development which another has attained by the aid of reading. The teacher of a third grade has a tremendous power in his hands. His possibilities are overwhelming when we consider that a man is made or marred by what he reads or has read: St. Ignatius and his labors, Voltaire and his, form a fitting contrast and a pointed illustration, if such be needed.

Children at that age, with dormant imaginations just awakening, with minds so often likened to soft clay in the potter's hands, should be given stories that will impress them. There are many simple tales relating to Christ and the saints. These can be interspersed with simple fairy tales; they are harmless in themselves, captivating, will give a zest for further reading, and furnish abundant food for the imagination. Year by year, other readings can be substituted, and the taste once acquired and directed in the right channel will prove an endless source of blessings.

At this juncture, it might be well to state that a class

library, rather than a general library, will be more productive of good. The teacher can then direct more readily, having personal influence and only a few to deal with; greater emulation can be excited; works suitable to the age can be given; and precocity avoided. It is true that a teacher seldom, if ever, is endowed with means adequate to found and maintain a class library. Useful though money would be, its lack need not be a serious drawback. The writer once knew a very energetic and successful teacher who established such a library without having a cent. The plan can be easily followed: he borrowed from each of his pupils a suitable book from the home library for the year. Some boys brought more than one; and, as it was permitted to draw only one book a week, he had more than sufficient to round out the scholastic year. Incidentally, many books were given instead of being loaned, and a nucleus of a permanent library was formed for the coming year.

We cannot overestimate the good to be accomplished by inculcating a proper taste for reading. It is indeed the most powerful aid for the advancement of religion in the individual soul. Religion to be practiced must be known; to be known, it must be studied; and one cannot study properly without more than a passing acquaintance with the letters of the alphabet. True, religion may be learned by hearing, and this is really the only method followed by an overwhelming majority of mankind; yet, if the mind is not trained to appreciativeness, the ear hears but meaningless sounds. Sermons to effect good, depend upon the reflex power of the individual, which in turn is cultivated by the art of knowing how to read.

Again, we cannot lose sight of the fact that the percentage of students entering our high schools is very meagre. The large majority going out early to battle with life, should receive our greatest solicitude. We should impress upon them that the educated man has a

better chance to make his way through life successfully; that education is a life-time process, and can be continued by a systematic course of solid reading; and that the educated man enjoys the gift of life more keenly by reason of his intellectual culture. If these children, thus handicapped in the race of life, have acquired a genuine taste for reading, together with the desire to excel, it will and must be for them a source of development intellectually, morally, and spiritually.

If those students entering the high school, have had a gradual course of reading mapped out for them, the teacher of literature, then, has an appreciative class, one eager to have its analytic and critical judgment developed; work along other lines, of which reading is the foundation, will be light, both for teacher and pupil. At this stage, it is to be understood that class or general library work is not to be neglected. Every ending in school life is but a beginning. In the grades, reading was coaxed and encouraged; now, it must be encouraged and required as a part of literary work necessary for a passing mark. At least six or four standard works should be read during the year, and a critical appreciation of the same with impressions and deductions should be written in a book, which should be examined from time to time and credits allowed proportionately.

It is to be understood that "standard works" does not mean "art for art's sake," but art for religion's sake. "To improve one's style, only the best authors should be read and studied," is a current expression, which is very true as far as it goes; but we must not forget that literary style is not *the one thing necessary*. If it were, we need not have consecrated our lives to the work. To improve the style of heart is of more consequence; and if that is aimed at directly in literary work, the other will follow: "Seek ye therefore, the Kingdom of God and His justice

and all *these things* shall be added unto you," stands without comment.

The formation of character being the aim in all that we do, we would be blind to the best interests of those most concerned if we did not select for private reading works that have character in their characters—characters whose traits are based, not on worldly motives, neither on natural goodness, but those that are what they are because of the religion which made them such. To place works of this nature in our pupil's hands, we need not go outside the realms of Catholic authors. The cry is that Catholic writers are not supported; that there is no encouragement to write. Where should they expect patronage, if not from those who represent the Church? Such works need not be of a spiritual nature (not a bad thing if we could succeed in having those read), neither are they lacking in interest. We have plenty of good, sound, Catholic novels, which will outlive in popularity the trashy novel of the day which, having no aim other than a sordid one, can produce no high aspirations, and must necessarily drag the reader down to the level of the writer. What we need is to develop a correct taste during this important formative period, which once acquired must continue through life and lead to works of a more solid nature, making of the boy student a man student ready to grapple with and solve the problems of life in time, and to appreciate aright the more weighty concerns of life eternal.

The work of private reading, as far as it goes toward producing good, depends on the reflex power of the individual; the teacher is but the directive force, not the active. In the class room, he has an opportunity to impress the reading by drawing out the inference, or where this is too abstruse, by pointing it out whenever a moral or religious truth is to be gained. Even here, he can but fill the glass, the individual must quaff for himself. But

it is the same in all the teacher does along religious and other lines. What a blessing if his influence is impressive; if, like the Master Teacher, "he teaches as one having power!"

As has been stated, it is in the literary class that the teacher has ample opportunities for inculcating moral and religious truth through the works which are being studied. Only a few can be critically read, as the field of literature is so large that if too much is attempted, too little will be accomplished. Though only a few can be treated exhaustively, many can be briefly outlined, the purpose or unity of the piece shown together with its practical bearing on life.

Our English literature teems with lofty idealism in which lies many a hidden gem of thought. "Beowulf," the first English epic, is tedious if read as a whole, but if interestingly told, many lessons present themselves; each has a daily encounter with "Grendel" in his combat with Satan; each has a fiery dragon to contend with in his evil passions; and, if combatting successfully, can rise to heroism even greater than that which is attributed to "Beowulf"; and all, like the hero, should refer the glory of their achievements to God. The spirit of the League of the Sacred Heart here manifests itself. Dr. Faust is the nucleus of a soul-stirring tale in which can be shown to advantage the entreaties of our Good Angel offset by the machinations of the bad; the fact that fallen man condemns himself: "Is not my soul my own"? asks Faust, as thoughts of higher things stir within him. Today, less graphically, yet, more truly, do men sell their souls to the devil for earthly renown.

In dealing with the drama, we have a nice opportunity to show the high plane on which it had its initiation; where before the altar man was typified in the miracle and the morality plays in order to impress religious and moral truths on the minds of the people. From typical

man before the altar came the craving for action in real man outside of the church, and by degrees, the drama was forced from its classical ideal, and declined as greater stress was laid on external art than on inner form. Here two fruitful lessons can be drawn: first, to substitute artifice for sincerity, or outward polish for inward goodness, is to give us the insipid weakling or the whitened sepulcher; second, that there is nothing so holy or good but can be put to base means by base men. The present-day drama, especially the recent attempt to falsify Irish home life and Ireland's unfaltering love of virtue and fidelity to faith is, to say the least, an apt illustration.

Of the early church plays, two in particular can form a fitting theme and are worthy of reproduction. "The Castle of Perseverance" is a goal that all are brought into this world to reach. Man runs the gauntlet of the Seven Capital Sins; each sin strikes him as he passes. As virtue is said to be its own reward, so vice must be its own punishment and react on the sinner. At the end of the row is the Judge, before whom he falls and appeals for mercy—an appeal that is never made in vain. How strikingly it brings out the truth: "Though thy sins are as red as scarlet, I will make them whiter than snow"; that God loves to exercise the prerogative of mercy; that Infinite Perfection alone obliges Him to mete out justice when mercy has not been implored. The more frequently we speak of God as Love, the closer must we draw all hearts to Him; for the essence of heaven is love; its absence here makes earth earth and prevents the fulfillment of, "Thy Kingdom come." The other morality play, "Every Man," is rich in food for thought. "Death" calls "Every Man" to go with him. "Every Man" entreats a respite in order to find a suitable companion to go with him. "Fellowship" will not go. How futile are earthly friends! "Beauty," "Strength,"

"Wisdom"; each refuses. "Five Senses," yes; but desert him at the last moment. "Every Man" meets "Good Deeds," and he is willing to accompany him beyond the border. Does this not forcibly illustrate the impotency of earthly things at that hour which all must face? Does it not bring out the truth: "Lay up to yourselves treasures in heaven; where neither rust nor moth doth consume, where thieves do not break through nor steal"? Can we not here touch upon vocations and point out the glory and happiness of those, who by a life of self-abnegation gather for themselves during life the choicest and most numerous list of friends to accompany them to that "bourne whence no traveler returns"?

The "Essay on Man" is a treasure house of sublimity. Each couplet has its lesson to make in life all that the fondest teacher can hope for from his pupils—men. It contains the divine plan of the creation; connecting, link by link, the most insignificant of the finite and gradually leading to the Infinite; showing the necessity of order; "One is and must be greater than the rest."

Shakespeare seems to be largely read in our schools, but uselessly so if we remain satisfied in picking out his innumerable figures, in admiring his versatility, his creative power, his range of thought, his knowledge of human character, the realism of the same, unless we use those characters to illustrate the beauty of character as exemplified by acts, and the baseness to which it can descend when passion is not subservient to reason, and reason aided by grace. Milton is too abstruse for immature minds; besides, we have his "Paradise Lost" in Adam's Fall and his "Paradise Regained" in Calvary's Atonement too deeply imprinted on the human heart to require allegorical reference. Scott may be the master of romanticism, but we can hardly place his work in the hands of impressionable youth, whom we wish to train to love and reverence holy things and characters. The

same with George Elliot, notwithstanding the fact that many of her sayings vie with those of the saints. It is worse than handling hot coals to whet an appetite for "The Priestess of Unbelief." Tennyson can be used to advantage in "The Quest of the Holy Grail." King Arthur's hall is deserted by the knights who have gone in search of what proves a phantom to all but one. The king complains bitterly of the desertion. How strikingly it brings out the much needed lesson that the duty of the hour is paramount! No matter how desirable a thing may appear, if in seeking it, man is lured away from his duty, it is but an illusion, holy though it be. The same quest brings out another lesson: of all the knights, Sir Galahad alone finds it. Why? He tells us: "My strength is as the strength of ten, because my heart is pure." What better way of illustrating the truth: "Blessed are the clean of heart, for they shall see God"!

In dealing with the Oxford Movement, we have an opportunity to show the workings of grace in the individual soul: how it is offered to all men, but those only find it who seek for it. Notably, Newman, Manning and Faber found it; Arnold and Carlyle rejected it: the one drifting to the darkness of agnosticism; the other, to scepticism and pessimism.

The works of Cardinal Newman give us intellectuality united to spirituality; those of Father Faber are the effusions of a loving heart, and on that account should receive more than a passing notice. If the spirit of Father Faber's works animated the lives of men, we would have more who live "All for Jesus," and the relations between the "Creator and the Creature" would be brought to a realization of the daily petition: "Thy will be done on earth as it is done in heaven."

Our American writers should not receive scant attention; and from them, likewise, we can glean much. Perhaps the foremost is Edgar Allan Poe. In him we recog-

nize talents that were destined to eclipse anything ever written in English, but were prematurely wasted by a dissolute life. This lesson should not be lost upon the youth who read him. Of Longfellow's many gems, but one will suffice for illustration: "A Psalm of Life." The setting of the poem, the age of the poet at the time it was composed, the reason of its conception, together with the application to life as is found in every stanza, are all points productive of good to the student if the underlying thoughts are evolved and applied. Likewise, "Thanatopsis," with its injunction: "So live, that when the summons comes" we may lie down, not to pleasant dreams, but to a blessed reality.

The foregoing are but a few illustrative works to show how literature can, and should be, correlated to religion. We have our galaxy of Catholic writers and though they have not been extensively treated of, still, they are not to be neglected. In fact, special emphasis was laid on having their works exclusively for private readings; not only to support and encourage Catholic writers, but for the ennobling effect of a good book, which like a good companion, has a tremendous force in moulding character.

To be abreast of the times, we must do as others do, and neglect nothing that is considered essential in profane branches as regards a liberal education which embraces a knowledge of the best writers and their works. At the same time, our vocation calls for us to do more than others do, and this we accomplish in part, when we leave the poison and sip the honey from the flowers of literature, finding the true, the good, and the beautiful where we can, and presenting the same to our pupils trusting that they will be imbued with the spirit as well as the letter, which makes for the best in our literature.

BROTHER JULIAN, C. F. X.

Louisville, Ky.

FROM ETHICAL CULTURE TO THE BORDERS OF ROME

One of the avowed purposes of the CATHOLIC EDUCATIONAL REVIEW is to keep its readers enlightened on the "attitude of Catholic education towards other systems and policies." Under this heading special attention is due to the Society for Ethical Culture, first founded by Felix Adler in 1876, and propagated so rapidly in America, England, Germany, Austria and Switzerland, that twenty years after its inception (1896) an International Congress was held in Zurich and the office of International Secretary was instituted. The guiding motive in the formation of the Society was to establish a center for the constantly growing multitudes of those who were drifting away from Revelation, "authority religion," from "traditional creeds" and "institutional Christianity." Out of these drifting elements the Society was to form a world-wide flotilla for the development of a morality that would be self-supporting and independent of religious sanction. From the standpoint of "Rome" the Society was emphatically centrifugal, and centripetal tendencies on the part of any enthusiastic member transcended the bounds of rational contemplation, belonged to the category of "miracles." Yet, as the title of this paper indicates, the "miracle" has happened. And, to heighten its miraculousness, the victim had been for three years (1895-1898) editor of their official organ in Germany (*Ethische Kultur*), had suffered imprisonment for treason (*Majestaetsbeleidigung*) rather than withdraw a radical article (*Der Kaiser and die Sozialdemokratie*), and had met with the recognition due to merit in his appointment as first International Secretary of the Ethical Societies throughout the world.

The man in question is certainly a fair representative of the Society for Ethical Culture. The most famous of his works, *Jugendlehre* (Ethical Training of Youth), he ascribes to the direct influence of the Ethical Movement. His present position—his leanings to "Rome," his conviction of the necessity of "authority," not only for religion but also for civilization—is, he claims, but the consequent development of the experience he has gained as Ethical teacher. But he is more than a genuine representative of Ethical Culture. He is the most profound non-Catholic character trainer of modern times. The circles of his influence in the ocean of education are surprisingly slow in reaching America, but the waves of triumph on which he is sailing in Germany, Austria, Italy and Switzerland must and will eventually carry him to our shores, and deeper acquaintance will not refuse him the appreciation that is his due. Under these circumstances I feel sure the readers of this Review will welcome the following biographical sketch and autobiographical characterization of Frederick William Foerster.

Frederick William Foerster was born in Berlin on the second of June, 1869. In the same city he made his classical studies, graduating from the Friedrich Wilhelm Gymnasium in 1889. His university education was likewise begun in his native city, but was continued at Freiburg in Breisgau, where he was made Doctor of Philosophy in 1893. Thereupon he devoted two years to a practical, personal study in Germany, England and America, of life among the laboring classes, the poor and needy, youthful delinquents, etc. Since 1896 he has lived in Switzerland. His official position since 1899 is that of "*Privatdozent*" (private lecturer) in the University of Zurich, but his real work as educator have been courses in ethical training, conducted by him for the children of the various grades in the public schools of that city.

His father, William Foerster, a noted astronomer and once privy councillor to Emperor William, was co-founder (1892) and first president of the *Deutsche Gesellschaft für ethische Kultur*. That association had as prototype the Society for Ethical Culture established (1876) by Felix Adler in New York. Its guiding purpose is morality emancipated from religious presuppositions, an independent, self-supporting morality. The father's principles excluded from the education of the son all religious influence whatsoever. Frederick followed with enthusiasm in his father's footsteps and on leaving the university (1893), was an earnest thorough-going adherent of the Society for Ethical Culture, of which, as remarked, he became the first International Secretary.

That was some seventeen years ago. And today that same man is looked upon by hundreds of Catholic teachers in Germany, Austria and Switzerland as an instrument in the hand of Providence to lead many lost children back to Christ and His Church. Catholics quote his pages often and freely. He is invited to address Catholic audiences in Cologne, Munich, Vienna, etc. When Catholic educators meet they are sure to discuss Foerster. "Not long ago I was present in a company of religious, all men of academic culture. The theme of discussion was: Dr. Foerster, the Man and His Works. This past summer I sat one morning at breakfast in the veranda of a castle. The head of the house turned the conversation upon a book of Dr. Foerster. Many a time have I found Foerster the topic of conversation among priests, teachers, directors, etc. Articles from Foerster's pen appeared long since in *Hochland*. He has been eulogized in the *Allgemeine Rundschau*. Extended notice has been given to him in *Stimmen aus Maria Laach*. Dr. Kessler's book *Mehr Freude* (More Joy) acknowledges indebtedness to Foerster. Whole pages of Meyenberg's

Homiletische und katechetische Studien (Supplement) are taken from one of his books, etc."¹

Yes, assuredly, "Dr. Foerster is a notable example of reactionary tendencies in a man well acquainted with modern movements. In religion he has passed from sympathy with the Ethical Culture Society to the borders of Rome."² He makes Catholic principles the starting-point and foundation of his entire pedagogical system. And so the Society through its official organ³ announces that cooperation on its part with its enthusiastic supporter of seventeen years ago is unhappily no longer possible.

Dr. Foerster himself may tell us the story of his mental transformation. "My one-time persuasions were the result, not merely of my consistently irreligious education, but likewise of the book-worm enlightenment that our universities offer to the young man of today—an enlightenment that keeps him a stranger to real life, that allows him no deeper insight into the shadows of modern society.

"At one time I was a very earnest free-thinker, and endeavored to follow the system into its deepest conclusions. But just the earnestness of my endeavors led me to bid adieu to free-thought. Step for step I found that I was being fed on stones instead of bread. These were indeed useful morsels, but they were not sufficient for nourishment. Instinctively I felt it my duty to remodel my views by contact with real life. So I interrupted my academical studies soon after receiving the degree of doctor, devoted myself for two years to the study of the labor problem and the question of youthful delinquency, gave myself to practical personal care for the poor, made journeys to other lands to study the same problems, and finally, in Zurich, began practical work in the formation of character. The insight thus gained

¹Linzer Quartalschrift, 1910, pp. 303, 304.

²School Review, March, 1910.

³Mitteilungen der ethischen Gesellschaft, Sept., 1909.

into real life, into the concrete problems of the living man, is the real cause of my inner transformation. I began to see Christianity with other eyes. Christianity until then had seemed to be a foreign, antiquated element of life—now I saw that I had been a stranger to life, a dead man. “When the dead rise!” And I am fully persuaded that this same method of living observation of life and self would bring many of my contemporaries to the views which I today uphold. Nor could they rest satisfied with the shallow, diluted Christianity of modern academic culture, but would be driven by the concrete knowledge of what is human, all too human, to understand anew and revere anew the superhuman grandeur of Christ.”

What earnestness animates Dr. Foerster in his views of Christianity and the Church appears from the following extract⁴ from the *Mitteilungen der ethischen Gesellschaft* (September, 1909), in which he answers the accusation raised by the free-thinkers of Vienna that they had been excluded from the discourses he had delivered in that city (May, 1909) under the auspices of a reading circle of university students and a committee of Catholic ladies.

“I am always ready to address bodies of free-thinkers. In Switzerland and Germany I speak just as often before Protestant and non-sectarian audiences as I do before Catholic. Many of the objects I have in view require the co-operation of all earnest friends of youth. But the more varied the circles into which my special mission carries me, and the greater my willingness to cooperate with free-thinkers in advancing the common interests of modern culture, the more decisive and unambiguous has been on certain occasions the public expression, oral and written, of my *personal bias towards religion and the Church*. I want no man to be in doubt as to where I stand. I

⁴Quoted from the *Reichspress* (Vienna), Sept. 30, 1909.

simply cannot understand Boerner's [spokesman of the Ethical Society] request to *hide my personal persuasions in order to have greater influence in the world of liberalism*. How can such a course be demanded of me? Christianity is not for me something purely subjective, a mere matter of taste, having no relation to the foundations of life. Rather, in the words of the Apostle, another foundation no man can lay, than that which is laid. And of this I should be silent!

"When I read the criticisms passed by supporters of the Ethical Movement on my position in regard to the insufficiency of non-religious moral pedagogy, I see in their method of arguing that probably not one amongst them has behind him such long-continued and concentrated practical experience and observation in the field of purely ethical education as the man whom they attack. I know very well how far 'purely human' inspirations will lead the world of youth. I know that my books have led many teachers to realize their one-time error in looking askance at such methods, and depreciating the importance of these appeals to the child's inborn tendencies to good. And so I understand what a severe blow it must be to those who hope to replace religion by ethics, when my convictions force me to oppose them with all energy, when I assert that just my thorough-going efforts in purely ethical instruction have convinced me that such instruction is insufficient, yea, that the ethical appeal in order to become deeper is forced by its own inner psychology to become religious, that the natural disposition to good must be impregnated, clarified, fortified by superhuman ideals before it can cope successfully with the inborn tendencies to evil. The least I can ask of my radical opponents is greater moderation in their assertions. Let them say, if they will: 'We hope to aid in bringing on a time when there will be men who are not religious and yet are irreproachable in character.' But

the assertion: 'Even without religion it is possible to develop characters that shall be ethical masterpieces'—for such an assertion there is not even a shadow of proof." Seldom, if ever, has the attitude of so many 'modern' thinkers toward the Church been subjected to such a stinging arraignment as it receives in the following extracts from Foerster's preface to the second edition of his *Sexualethik und Sexualpaedagogik* [Ethics and Pedagogy of Sex].

"The one-sided and superficial literature of the 'Enlightenment' (Lecky, etc.) is racked for all possible instances of abuses, for all the degenerate and barbarous symptoms that have marked the history of the Church in Europe. The eye of the searcher, like that of a nerve-specialist, is on the qui-vive for the abnormalities of human life. All these abuses and exaggerations are represented as the essential content of what was in reality a rich and magnificent development of civilization. And this is done with such absolute lack of appreciation that the reader is forced to say to himself: Well, a man who wants to look at matters in that way, who in the long development of Christian civilization can see nothing but mental derangement and delirium, who thinks that the unapproachable masterpieces of medieval architecture, the rich harvest reaped in all arts and crafts, the incomparable spirit of sacrifice, the living, breathing literature, the deep and sincere holiday joyfulness of those times, who thinks that all this has no inner connection with the living, all-embracing, all-penetrating spiritual power of the Christian Church, that it is no testimony to her civilizing creative energy—well, let him think so if he will. Such a man will do no harm, for he stands too far away from the mainsprings of life to exercise any very deep influence whatsoever. Books written in this spirit are read—and forgotten. To drag

abuses to light is an easy task anywhere in history, and especially in those periods when institutions with really sublime ideas and far-seeing plans have undertaken the task of re-creating degenerated civilizations, since such institutions must look for success to the cooperation of just those human powers which they intend to elevate and educate. Imagine "evolutionary" ethics endeavoring to civilize the disorganized and unorganized masses which the migration of nations offered to the educators of the early Middle Ages!

"Especially emphatic has been the protest against the 'Catholic' tone of the book, and not a few have stamped the author as a 'strictly orthodox Catholic.' The whole proceeding is a proof of the narrow-mindedness with which in the present clash of sects and parties the majority of men open a book that does justice to their opponent, or even affirms that much may and should be learned from an opponent who enjoys the advantage of centuries of experience in the field that is in question. These years have furnished me with interesting instances of the incredible prejudices with which so many 'unprejudiced' scholars regard the Catholic Church. It is for them an unquestioned dogma, that every position which she defends is nonsense, disease, superstition. They simply cannot grasp the idea of a really unprejudiced observer arriving by impartial research and earnest meditation at the conclusion that certain educational ideas of the Roman Church are the unavoidable consequences of any science of life and soul that penetrates below the surface. Such a concession on the part of a non-Catholic is simply unallowable. Truth ceases where Catholicism begins. To find truth beyond that line is to forfeit one's title in the aristocracy of science. That is the 'prescribed route' of modern radicalism, and woe to the man who leaves the beaten path! What does it mat-

ter that scientific earnestness and honest conviction force him to do so? He is stigmatized with the fatal epithet of 'Ultramontane' and thus made harmless. I ask my honorable opponents to keep one fact clearly before their eyes: The truth and indispensability of an idea or method for culture and civilization do not become null and non-existent just because that idea is upheld by the Roman Catholic Church. Or is it so absolutely impossible to conceive that this Church during the centuries which she has been engaged in caring for souls, has discovered one and the other essential truth of pedagogy and civilization, truths that must be admitted even from a non-Catholic stand-point as soon as the searcher digs into the psychological and ethical depths of the problem in question?"

No wonder that the victims of this magnificent excoriation stigmatize their chastiser as a "Romanist." In point of fact, of course, Dr. Foerster is not a Catholic. Neither is his attitude towards our position one of unmingled admiration. His eloquent plea in our favor must move us to listen with more than idle curiosity to the accusation he raises against the methods still widely prevalent in religious instruction.

"On the other hand many representatives of ecclesiastical pedagogy are also one-sided. The dignified gesture wherewith they repudiate the ethical efforts of free-thinking circles does not do justice to the importance that undeniably belongs to these efforts in the gigantic social upheaval of our days. The ethical movement is the beginning, full of promise, of a return to the cultivation of the inner man. This fact should be neither ignored nor condemned. In many modern centers of culture the numbers of those who have fallen away from the Church are gradually growing into majorities. And their spiritual maladies cannot be remedied, either by obligatory relig-

ious instruction, or by abstract references to the meagreness of irreligious moral teaching and to the surpassing fulness of Christianity. For it is just the absence of this fulness of life in religious instruction, just the appalling want of contact with reality, that is responsible for the great number of those who fall away. Let then the upholders of religion first of all revise their own methods. Let them give living proof of the soul-winning, soul-moulding power of religion. Then they will look upon the ethical efforts in question as first steps of a return from the outer world into the inner. They will look upon them, further, as *neutral* methods, as the only methods at the disposal of such institutions and societies as cannot side with any party in matters of Faith. Only then do such methods become a legitimate object of attack when their advocates, starting from the fact that they are forced by conditions to rest their moral appeals on motives merely ethical, proceed to argue that religion is not necessary for education, and thus put themselves in contradiction to the experience of ages."

Dr. Foerster's theory of the purpose of life, his entire pedagogical system, both in itself and in its relations to Catholic truth, is a problem that lies beyond the present paper. We must rest satisfied with having introduced this remarkable man to the readers of this Review. We give below a list of his principal works, recommending in particular the *Jugendlehre*. For those desirous of wider acquaintance with European views, Catholic and non-Catholic, on Foerster's chief educational publications, we would recommend a little pamphlet entitled *Lebensbuecher* (George Reimer, Berlin). But we would emphasize a remark passed by more than one Catholic critic, that the reviewer feels more like pressing Foerster's books into the hands of his readers than attempting to give them a satisfactory description.

FOERSTER'S PRINCIPAL WORKS

1. *Jugendlehre*. Ein Buch fuer Eltern, Lehrer und Geistliche.

2. *Lebenskunde*. Ein Buch fuer Knaben und Madchen.

3. *Lebensfuehrung*. Ein Buch fuer junge Menschen.
All three published by George Reimer, Berlin.

4. *Schule und Charakter*. Contribution to the Pedagogy of Obedience and the Reform of Discipline.
Schulthess and Co., Zurich.

4. *Schule und Charakter*. Contribution to the Begrundung alter Wahrheiten. Jos. Kosel. Kempten.

6. *Christentum und Klassenkampf*. Schulthess and Co., Zurich.

7. *Autoritaet und Freiheit*. Jos. Kosel. Kempten and Munich.

8. *The Art of Living*. Sources and Illustrations for Moral Lessons by Dr. F. W. Foerster. Translated by Ethel Peck. B. Herder, St. Louis.

This last work (No. 8) is a translation of *Lebenskunde* (No. 2). *Lebenskunde* itself is the abbreviated *Jugendlehre*. It contains the direct discussions of the teacher with the pupils. The English translation reads well, but it does not re-echo Foerster's warm, living tone, and, still more unfortunately, leaves untranslated some of the author's deepest discussions, as, for example, that on Voluntary Obedience. Yet it is, as far as I know, the only attempt so far made to introduce Dr. Foerster to English readers.

PATRICK CUMMINS, O. S. B., D. D.

INTELLECTUAL QUALITIES OF THE RELIGIOUS EDUCATOR

Soundness and pliancy of faculties, methodically and patiently trained, are intellectual qualities of the educator. It is essential also that he possess sufficient knowledge, supported and increased by constant study, as well as a thorough acquaintance with the best methods and the tact of applying them.

Happily in Religious Orders whose special object is the education of youth, the members receive a pedagogical and intellectual training, lasting one, two, three or four years. During this period of formation, the young educator devotes his hours of study, under competent guides, to the development of his faculties and the attainment of knowledge needful in his future field.

It may be asked: What knowledge should an educator possess? He ought to have a comprehensive idea of the branches taught in our schools, embracing those subjects demanded by circumstances and locality. He should, moreover, have exact data concerning the true principles of education, and a profound knowledge of the specialties included in the curriculum. The necessity of study is, therefore, apparent. There are many reasons which urge the religious educator to devote all his free moments to attain knowledge and broaden his ideas. "It is incredible," says Rollin, "how much one or two hours devoted to study will amount to at the end of a year."

The teacher should give his pupils a complete course in all the branches, suited to their age and future avocations. But to do this efficiently, he ought to be master of the subjects he teaches. He should have solid and varied information. Hence, if after his period of formation he be still lacking thorough knowledge, he is in duty

bound to acquire it. He need not allege multiplicity of occupations, or the mere elementary character of the lessons to be given, or the long years devoted to the teaching of that special study. The hours that we can devote to study seem to be parsimoniously distributed; therefore, a stronger reason to husband them with jealous care. Moreover, the teacher should remember that the pupils are very young. This will be an incentive to devise ways and means of bringing the subject-matter clearly before their undeveloped intellects.

A well-known adage has it that great knowledge is requisite to give a little. If we desire to impart knowledge successfully and to teach with good results a determined program, it is essential not only to be perfectly familiar with the branches, but we should not be ignorant of kindred subjects. These furnish data, arguments, comparisons, and correlations, and these make the lessons more intelligible and interesting.

There are teachers who claim that long years of teaching the same branches exempts from study. Experience, however, has taught that study is all the more needful in order to prevent routine and intellectual idleness. We should bear in mind that teaching the same subject for a long time is apt to become monotonous and engender disgust unless the teacher keeps refreshing himself at living fountains of knowledge. Moreover, the intellectual tendency of promotions varies from year to year, and it is necessary for the teacher to adapt his lessons to the actual needs of the pupils. Lastly, new discoveries are daily made in the sciences which must needs modify our teaching, or, at least, the methods of presenting the subject-matter.

The learning of the teacher lends a wonderful influence to his virtues. "Piety in a man," pertinently remarks St. de la Salle, "is ordinarily useful only to himself, but

learning added to piety renders men useful to the Church." Moreover, the religious educator places himself at the disposal of his superiors to employ him as they deem best. Hence he does not confine himself to such study as the class requires, but he widens his sphere of knowledge to become still more useful in future. He is fired with a noble ambition to excel and acquire a great store of systematized available knowledge.

Now, the fact confronts us that unless we constantly exercise the faculties, especially the memory, we will eventually find it almost impossible to accomplish any noteworthy intellectual work. The professor, therefore, who fails in assiduous study and research work, will soon find his circle of knowledge gradually lessening and place himself in a condition to teach without obtaining practical results.

Experience likewise proclaims study an assured preservative against weariness and wandering of the mind, while it proves to be one of the greatest sources of intellectual pleasure and contentment.

The various subjects of study are not, however, to all of equal importance or opportunity. There is an order to be followed in the pursuit of knowledge, dictated by reason and wisdom.

As we are religious educators, it naturally follows that Christian Sciences claim our first attention, namely, Christian Doctrine, the Old and New Testaments, Church History, Lives of the Saints, particularly the lives of Founders and of those who were shining lights in their respective orders. We are daily giving explanations of divine truths, dogmas of faith, and exhorting pupils to the practice of their religious obligations. Even theologians of repute would not dare present themselves before youthful auditors without an immediate serious preparation of the subject to be treated. Therefore, we

should be well posted on all doctrinal points and be ready to guide the youth in the path of sound Gospel truths.

Again, the obligation rests upon us to study assiduously some excellent pedagogic works, as well as a periodical or review which treats with prudence and ability questions pertaining to Methodology and Education.

In order that lessons be given with certainty and authority, they require a conscientious, scrupulous preparation. The teacher should be complete master of the thoughts contained in the texts. He ought to prepare notes, plans, summaries, so that his teaching be methodical and efficient.

To crown all these years of assiduous study, the teacher should have the noble ambition to obtain the different academic degrees. He should not be actuated by vanity, but by the desire of sound scholarship. We are living in an age that deems academic honors an essential for social prestige and influence in the intellectual world. These degrees are a guarantee of our having attained a high standard in the teaching world.

Having thus satisfactorily completed our general course of study, we should begin in earnest our work of specialization. There is no such thing as a universal genius. The human intellect is finite, and, therefore, limited as to capacity. Few men have ever attained general excellence in all the studies. The subjects are too wide in scope for one mind to grasp. We must needs concentrate our intellectual forces on one specialty and thus obtain results beneficial to mankind. It should be our aim to prove ourselves and determine our particular tendencies and capacities, so that we may select the field most congenial to our natural and acquired gifts and aptitudes, whether in science, literature, history, philosophy, or philology.

To attain this desired end or goal, there are condi-

tions under which the religious educator should study. These conditions are natural and supernatural. Thus, calmness and attention, constancy, method, courage, and assiduity, docility, and limitation may be called natural.

Calmness and attention prevent the wandering of the mind, whence is engendered inability to work; *constancy* keeps the mind to one subject until it has obtained sufficient knowledge of it. *Method* leads the teacher by a slow and sure progress from principles to consequences, from particular facts to general laws, from details to a synthesis of the whole. *Courage* triumphs over difficulties which arise either from the study itself or from fatigue, or from the allotment of free time to study. *Assiduity* with a jealous economy puts to a profitable use every moment not encroaching on teaching or religious exercises. *Docility* is a disposition which cheerfully submits to direction, seeks counsel, invites and accepts criticism in order to profit by it. *Limitation* holds to useful studies, crushes vain curiosity and seeks not to overstep, by excessive and otherwise vain efforts, the amount of work compatible with health and intellectual aptitudes.

There is no need of dilating upon the supernatural dispositions, for religious educators are sufficiently conversant with them. We shall now treat of other qualities necessary to the student educator.

Among the first of these auxiliary means, we will mention the *taking of notes* while pursuing a course or making researches in some specialty. We all know from experience how soon the memory begins to fail, especially when not supported by accurately expressed data. Hence, utility would suggest a written summary of work accomplished. It remarkably facilitates the assimilation of ideas.

If it be a question of a subject of some extent, then it

would be well to cast these notes into a kind of analytical recapitulation, comprising a logical sequence of ideas put into proper form. Again, these notes could be so framed as to constitute a reproduction of the whole text; an abstract of subjects treated in a book, an appreciation of the value of the work and of the talent of the author, or a concise note embodying the personal impressions made upon us. The title of the book, the contents, the name of the author and editor, are so many valuable points to facilitate future research work.

Thoughtful reading of good writers is one of the most efficacious means of intellectual formation. It is, moreover, an exercise that is indispensable if one would progress in the difficult art of speaking and writing.

The religious educator should bear in mind the following suggestions:

1. Remember that by your obligations as religious, the nature and choice of books read are subject to the sanction of obedience.

2. Only authors noted for sublimity and moral beauty merit our attention. Hence, select such works as tend to elevate, preferring them to books which might seduce by originality or picturesqueness of diction.

3. Mistrust singularity of style, for oddness is always of a doubtful taste. Never be deceived by blusteringly favorable criticism with which some recent works have been recommended; rather be ruled in choice of books by the just appreciation of a sound and reliable critic.

4. Read with method, that is, obtain a general idea of the work by an attentive reading of the preface and contents. Take cognizance of the principal idea which the author developed in each chapter, noting the secondary ideas by which he strengthened it, and of the logical nexus that unites them. Joseph de Maistre and Balmes were in the habit of bringing themselves to task, before

reading a chapter, to divine how the author should have developed the thought expressed by the caption. In examining the idea, do not fail to notice its literary expression. Make it a duty to take notes, classify and index them according to subjects, and occasionally read them.

The notes taken in the course of reading, do not differ very much from those taken when studying. They consist in brief recapitulation of the subject-matter, of noting the personal impressions which the ideas and their verbal expression produce, of transcribing several characteristic sentences or paragraphs, and of observations on some particularly happy expressions.

When viewing the exercise of our apostolate in the light of faith, there is nothing more essential to the religious educator than sound judgment, or, as it is sometimes called, *good common sense*. Nothing can replace this supreme quality. Men who are otherwise remarkable for intellectual endowments, acquired talents, and even virtue, have often failed in teaching owing to the lack of a sound, sure judgment.

It would be impossible to enumerate here all the characteristics of this good common sense. We will limit ourselves to the following:

1. Be circumspect in conduct, in order to discover therein the cause of success or failure. Thus, new dangers are foreseen and avoided, and experience gives efficiency to our efforts.

2. Do not be surprised, much less irritated, to find defects in pupils. Take into account their weakness and remember, in judging their actions, that merit is to be found both in acquired perfection and courageous tendency of the will to attain it. Therefore, instead of oppressing or humbling children by continual reproaches and reprimands, it is important to raise them up by encouragement and appreciation.

3. Do not strive to cast all child-natures in the same mold. All persons cannot be governed and directed in the same way, consequently require from each pupil only a reasonable development of voluntary activity; understand his weaknesses and aid him in the struggle against his evil inclinations. Lastly, take into account the particular difficulties that confront him, due to temperament and acquired habits.

4. Await patiently the results of education, for the highest results are ordinarily difficult to obtain.

5. Since nothing reprehensible in the conduct of the teacher can long remain hidden from the sharp eyes of his pupils, he should treat them with somewhat of the courtesy and dignity due to their elders.

Apart from the characteristics of *good sense* in education, there are marks of practical sense in teaching.

These are:

1. In giving a lesson, to adapt oneself to the capacity of those instructed. The tactful teacher, however, will always be on a plane above the average intellectual level, remembering that to elevate is to draw in order to induce ascent.

2. To be convinced that no professor is dispensed from due preparation of lessons, and these lessons are profitable only in proportion as all the details were foreseen. The more elementary the lesson to be given, the more thorough the preparation, for it is more difficult to be understood by little children than by youths whose faculties are more developed.

3. To give to the various specialties of the scholastic program the relative importance which the pupils ought to attach thereto. Religious instruction should hold first rank, for it assures the ethical formation of character, and will, therefore, be of the highest importance in the work of educating the young.

4. Endeavor to induce pupils to aim rather at the cultivation of *good sense* and practical judgment than memory. We should not, however, neglect the cultivation of the memory.

5. Not to consider those pupils the best or the most attentive who assist calmly and passively at lessons, but rather those whose intellectual activity is most constantly in exercise.

6. Never require from all pupils the same amount of work and especially the same degree of diligent study. Hence, reward the good will at least as much as the result. If the pupils notice that the teacher prefers intellectual gifts to efforts, even unsuccessful, if they see that his exclusive sympathies are for the brilliant ones to whom labor ordinarily costs little, they will be wounded by such conduct, and will undoubtedly bring with them into social life these unfortunate ways of judging which denote a shallow mind for whom experience would prepare many pitfalls.

7. To appreciate the intellectual efforts of a pupil, by comparing it less with his fellow pupils than with himself. The pupil is not supposed to surpass them, but only to be perfected.

8. To caution pupils against haste and frivolity, which prevent them from closely examining anything. One of the best mental habits that we can get them to acquire is the necessity of being precise and neat, and to inspire a horror of being *nearly right*. This produces several deplorable effects, namely, vague and confused notions, giving the illusion of knowledge, whereas they know nothing in reality.

BROTHER CONSTANTIUS.

Memphis, Tennessee.

THE SEMINARY AND EDUCATION

The relation of the Seminary to the general educational problem was discussed at considerable length last summer in the Seminary Department of the Catholic Educational Association and the principal contributions have been published in the REVIEW. None of these papers pretended to cover the whole subject; at most, each was an approach, from a special starting-point, to the main question at issue. All who took part in the discussion agreed that the priest must acquire in the seminary some knowledge of the educational problem and of the means offered for its solution. It was consequently the unanimous opinion that the seminary should arouse and maintain the interest of the student in the work of education and, so far as practicable, keep him in touch with the actual phases of the subject by having it presented in lectures, conferences and the informal discussions between professors and students which are often so stimulating. In this way it is hoped that, without adding new courses to the seminary curriculum, a considerable amount of information and suggestion can be offered the student and that a foundation can be laid for a closer study of educational problems when these are presented to him in his dealing with the school.

The attitude of the seminary as shown in the discussion is encouraging. It is not merely that the seminary professors realize the importance of acquainting their students with the educational field, but rather that such an acquaintance is seen to be the logical and natural corollary of the work that is now being done in the seminary. In time, no doubt, the need of distinct courses in education will make itself felt, and it will be far better for this need to come as an outgrowth from the seminary's own developing activity than as an addition imposed by merely external circumstances.

In the meantime, the whole question should be taken up and kept up for more thorough investigation than it has received in any of the meetings of the Association or in any publication in which it has been noticed, and we may reasonably hope that the most valuable contributions to the discussion, either in the form of suggestion or in that of criticism, will come from those who are immediately concerned, the professors in our seminaries. They are in a position to give the entire course of study its due proportions, to emphasize what is most necessary and to point out at the proper moment the bearing of the subjects which they teach on the science and practice of education. And it is from them principally that the student will learn to appreciate the importance of the duty which he owes to the Catholic school.

My present purpose is to develop in a few paragraphs one or two of the points that were briefly mentioned in my former paper and that concern, in the first instance, the student of philosophy. As was there stated, every subject that is taught in the seminary can and should be made to yield ideas and principles that will prove helpful in calling the student's attention to educational problems and in providing sound criteria by which various movements may be appraised. But it is obvious that the foundation must be laid in philosophy and that once it is securely laid the direction that theology gives will be all the more clear and decisive. If the student is trained during his course in philosophy to look for the educational value of what he learns, he will be more likely to recognize the applications of theological truth, whether these are explicitly stated by the professor or merely implied by his treatment.

In getting the knowledge which the priest needs for an understanding of school-work, two extremes are to be avoided: one consists in looking after details, "devices," and special methods without reference to principles; the other in dwelling on general principles with

no attempt to see how they shall be applied in practice. These extremes are sometimes represented by two different persons; the teacher in school is apt to be content with some "working" scheme that will "do" in the classroom, while the priest confines his interest to the larger philosophical view which he knows to be correct though he may not have focussed it on any particular problem or situation. He knows, let us say, that the mind is essentially active and consequently that education must not be, on the pupil's part, a merely receptive process. But it has not occurred to him that the mind may be kept passive or may be roused to activity by such a seemingly unimportant feature of school-work as, for instance, the manner of questioning the child and detecting the mental peculiarities which the answer reveals. The teacher on her side is not perhaps familiar with the principle of activity, its nature and its implications; she could not give philosophical proofs for it or reply to the objections that it encounters; but she is well aware that there is a right way of answering questions and a wrong way, and she is quick to discern what is back of the answers.

What is needed here is a clear perception of the connection between these two sorts or items of knowledge. The well trained teacher is able to go back from the art of questioning to the higher principle of mental activity and, as she goes, to realize the significance of the intermediate steps. And the student of philosophy should accustom himself to follow out the principle to its applications in detail. By so doing, he will put his psychology to good use; he will not only realize that the science of mind has a very practical side, but he will also feel obliged to give himself a strict account of the meaning that underlies the terms and conclusions with which psychology has made him familiar.

The habit of clear thinking will prove useful to him when he encounters some of the statements that are so freely put forward in educational discussion and that,

through uncritical acceptance, take on the solemnity of axioms. When, for instance, it is said that the educative process must conform to the laws of mental development, the saying is true; but its meaning depends on what one understands by "development." Or again, in describing mental life as a process of adjustment or adaptation, it is evidently important to know quite definitely just how the mind adjusts or adapts itself. The same holds good of "interest," "imitation," "effort," and many other terms that are constantly used and that are not always subjected by the user to thorough analysis. Perhaps the word that is most sinned against in this respect is "education" itself. The enthusiasm which is sometimes aroused by pronouncing this word with emphasis and unction, is not always in direct ratio to the intelligence of the audience or to the clearness with which the resonant word is understood. As a result, more than one fallacy may be bolstered up by an argument in which the significant term is elastic enough to have any meaning or meanings that will suit the occasion; and the only way to detect the error is to get rid of the vagueness which befores the idea and to hold apart each of the different meanings of which the term is susceptible.

"Psychology" and "psychological" also sound well; when properly uttered they convey an intimation of the "strictly scientific" attitude, method and standard of judgment on which the speaker insists. Yet these terms, unless they are correctly understood, will be likely to set the teacher on a false track or lead him into a maze of perplexity. How psychology differs from logic, how both are related to epistemology, where "empirical psychology" ends and "rational psychology," or the philosophy of mind, begins—these are elementary questions, not because they are so very simple, but because they are fundamental, and they ought to be correctly answered if the learner is to avoid confusion. Nevertheless, it frequently happens that no answer at all or an extremely

hazy one is forthcoming, either when these questions are asked in so many words or when other points are brought up which involve, more or less directly, these and similar questions. The student of philosophy should not be content with thinking out the answers in his own mind, and much less of course, with taking them ready-made from lecture or text-book; he should rather cast them into such forms as will enable him to vary his expression of them, to explain them by apt illustrations and to clear up the difficulties which they may present to beginners. He would indeed do well to ask himself repeatedly: how shall I formulate and develop my answer to such questions when they are asked by the teacher? As he knows from his own experience how much depends on the right understanding of these matters, he should also realize that one of the best things he can do for teachers is to see that their thinking is correct from the first; they will be spared many useless excursions and tedious regressions in their subsequent study.

Within the field of science on which modern education draws so freely, the divisions need to be clearly marked off; otherwise, the bearing of problem on problem and the relative value of the solutions that are offered will not be perceived. While the various data are or must eventually be reduced to a unitary science, they sometimes appear quite disparate, if not conflicting, to a mind that grasps the significance of each but fails to co-ordinate them. This is especially true of the data which the science of education takes over from animal psychology and which point back to the neighboring field of physiology or to the wider province of general biology. These broadening relationships are well illustrated in some recent works on the philosophy of education in which the definition of education is drawn after a study of its various aspects, the biological, physiological and sociological aspects being presented before the psychological and the philosophical. Such a wide survey in which the subject of education is considered from many points

of view, has unquestionably a value both for theory and for practice. But for this very reason a cautious handling and arranging of the data is a prime necessity. Under the label of "scientific data" certain philosophical theses are easily introduced and brought to bear on education in a way that, if consistently carried out, would prove fatal. The principles, for instance, of materialistic evolutionism seem to be far removed from the work of the elementary school, and so they are in their original statement; but they can be expressed in simpler terms which any teacher will understand and, what is more to the point, they can be translated into methods which the teacher unsuspectingly applies as the latest and best. Were it not such a serious matter, it would be amusing to observe the bland simplicity with which the practical results of dangerous theories are adopted in some schools which, presumably, are based on Christian principles.

Happily, the Catholic teacher is becoming more and more wary in regard to this sort of craft, and is both willing and eager to be warned and directed. The admonition would surely come with good grace from the priest who has learned betimes to detect such artifices, to distinguish fact from theory and to sift out warranted conclusions from the growing mass of hypotheses. He does all this as a matter of course in his own study; and it will not cost him much to point his criticism toward the educational import of theories which his philosophy condemns. Let him take, for illustration, the assertion that the human mind is simply a later development of the brute's consciousness, add the inference that the child for some time after birth is merely an animal, and then see what answer he will give to the question; when does the rational soul appear? Then let him decide whether it is sound educational method to treat the child in its early years without any regard to its nature as determined by spirit and intellect. Or, again, having examined the foundations of the "culture-epoch" theory, let

him inquire how far it is advisable to take "educative materials" from the earliest known or supposed experience of the race and inspire the child's activities with stories of the cave-dwellers and the tree-dwellers as these are set forth in some recently published "readers." He will be convinced at any rate that by due process of filtration, it is possible to bring seemingly distant theories into very close and effectual contact with the training of the youngest pupil. But he should not be satisfied with keeping his conclusions as part of his private thinking; he should render them available for the guidance of those who have to deal not so much with philosophies of childhood as with the living individual child. He will not set scientific facts aside as irrelevant to the work of the school, but he will press them into the service of an education based on psychological truth.

Within the domain of psychology itself, there is ample opportunity to use a discrimination which will prove valuable for the student's own purposes and will afford a much-needed assistance to the teacher. The growth of the science has necessitated a number of divisions and each of these has a sufficiently extended range. But it would be a mistake to deal with each as though it were walled off from the rest and had nothing to gain from their findings. What is usually studied is the psychology of the individual adult, and the idea is still to some extent prevalent that the conclusions of this psychology must hold good for the developing mind also and accordingly must serve as the basis of education. In proportion as this mistake is corrected, the results of genetic psychology take on greater importance and therefore demand more careful consideration from those who are called to aid the teacher with advice. By way of illustration, one may take the question of the relation between sensory activity and the development of intelli-

gence. It is a truism that the earliest mental processes are sensations and that these furnish the material of thought. Hence the evident necessity, for education, of seeing to it that the senses are properly trained, that the right sort of images are formed in the mind, etc. On the other hand, educational practice will be influenced by the further account that is given of the origin and growth of the intellect. If this is regarded as a mere transformation of sensory processes and images so that the idea is but a fainter aftermath of sensation, the teacher will have a very plain method indicated for his course in training the mind; and he will find a different method necessary if he is convinced that the intellect is a form of activity, or a mental power, of an essentially higher order than sense and imagination. Similarly in the case of volition, the moral training will call for different methods according as the will is recognized as a mere outgrowth of earlier motor function or as an original and distinct endowment of the mind. These are among the chief problems in the science of mental development; but in truth it is hard to mention any of these problems that is unimportant, and some of the apparently minor questions are precisely those in which the teacher is most deeply interested. Whatever light the student of philosophy can throw on them by placing them in definite relation to philosophical principles, will certainly help to mark out the path of method for our schools.

One of the by-ways in psychology which often tempt the teacher, opens out under the sign-post of "experimental research." As this branch of investigation was taken up with enthusiasm by the psychologists a few decades since, much was expected of it by educationists also; and some of these probably still set great store by it and its promised or possible utility as a means of securing exact methods. That this expectation is *a priori* doomed to disappointment cannot be safely asserted, nor

can it be denied that many of the leading educational problems may receive at least a partial solution through experimentation. At the same time it is well for the teacher, and therefore for the teacher's adviser, to know just how much or how little assistance is to be derived from any line of psychological research, whether introspective or experimental, genetic or social or comparative. In general, it may be said that the results of experiment pertain primarily to psychological theory. The earlier investigations were undertaken in order to get more accurate knowledge of the mental processes as such, and not with a view to any practical application. Even now many of the researches that are valuable for the psychologist contribute little or nothing to the betterment of educational methods. As regards the work that has been done on sensation, attention, memory, association, abstraction, fatigue and other states or processes with which the teacher is more directly concerned, it seems necessary to emphasize the fact that these experiments are and must be performed under very special conditions; and the question then arises—how far do laboratory results suggest what should be done in the school-room? It should also be noted that the data obtained by experimenting on adult subjects do not necessarily represent what would happen in the child's mind under similar conditions and still less what actually takes place in the child at school. Thus from experiments on memory certain conclusions may be drawn which are true of the mature subject but which need considerable modification before they can serve as guides in helping the memory of the pupil to develop; and as regards attention, allowance should certainly be made for the difference in power of concentration that exists between the grown-up person and the child. How far, again, the needed correction is to be obtained by experiments on young children, is in itself a serious problem: its solution will doubtless facilitate the correlation of genetic and experi-

mental psychology. But the student of philosophy, without undervaluing the outcome of either, may profitably consider the actual situation and thereupon offer the teacher the counsel that is based on knowledge and well-balanced criticism.

These are but suggestions and illustrations selected from the wide range of topics which psychology supplies. The seminarian himself will readily note many other points on which his study can be centered with a view to their educational significance. Doubtless, too, in the course of his actual experience with the school he will revise not a few of the conclusions which he presently reaches. But even now, as a student, he should realize that each item of knowledge he gains is not for himself alone, but for others, and that among these others—the people who are entrusted to his priestly care—none will more fully appreciate his efforts than the teacher.

EDWARD A. PACE.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

Since the beginning of the fall term the Very Rev. Edward A. Pace, Professor of Psychology at the Catholic University, has been delivering a series of weekly lectures at St. Mary's Seminary, Baltimore, Md., on "The Priest and Educational Problems." On December 2, Dr. Pace addressed the students of St. Joseph's Seminary, Dunwoodie, N. Y., on "The Priest and Modern Education."

The Rev. William Turner, Professor of Philosophy, will begin on January 5 a course of lectures on "The Masters of Medieval Thought" at the Academy of Music, Brooklyn, under the auspices of the Brooklyn Institute of Arts and Sciences. His subjects are as follows: Jan. 5, "St. Augustine"; Jan. 12, "John the Scot"; Jan. 19, "Gerbert" (Pope Sylvester II); Jan. 26, "St. Amselm"; Feb. 2, "Abelard"; Feb. 9, "St. Thomas Aquinas."

THE CATHOLIC INDIAN SCHOOLS

In a speech before the Knights of Columbus on the occasion of the State celebration of Columbus Day, at Oklahoma City, Father Ketcham, Director of the Bureau of Catholic Indian Missions, made reference to the attitude of Representative Stephens, of Texas, who is Chairman of the Indian Committee of the House, toward the interests of the Catholic Indian schools. Father Ketcham said on that occasion: "One would reasonably suppose that so momentous a day as the 12th of October should have been recognized by this Republic long ago; and not only by this Republic, but by all the Governments of the new world; and not only by all the Governments of the new world, but by all nations, since all have derived so much benefit from the great discovery. But the sad fate that pursued Columbus during his life, the untoward chance that gave the name of another to the new world he discovered, the injustice that is so often meted out to those who give life and

fortune to a cause, will help us to understand how it is that centuries have elapsed without appropriate recognition having been given to one of the greatest events of human history. Ingratitude and forgetfulness on the part of the world at large account for it, and for us who live under the stars and stripes no doubt an additional reason may be found in the spirit not yet dead that persecuted Catholics in New England, disfranchised them in their beloved Maryland and so late as the year of grace 1911 moved the Chairman of the Committee on Indian Affairs of the House of Representatives apparently to make an effort to discriminate against certain citizens, because, forsooth, they wear the livery of God's Church—the habit of some religious order."

Father Ketcham has since forwarded to us the following important statement of the case of the Catholic schools and Representative Stephens:

"At the invitation of the Government the Catholic Church built many mission schools among the Indians, expending in this way more than \$1,500,000. This invitation was issued in 1885 by the Commissioner of Indian Affairs and by the Indian School Superintendent. At the same time the Indian Office offered to bear the financial burden of these schools. Addressing the various denominations of Christians, it said: 'There should be no monopoly in good works. Enter all of you, and do whatever your hands may find of good work to do; and in your efforts the Government will give to you encouragement out of its liberal purse'; and thus it came to pass that the mission schools were built, and were all subsidized by the Government, which paid for the support and the tuition in secular branches of the pupils.

"The Catholic mission schools produced marvelous results, which have been recognized and lauded in the halls of Congress and in the reports of the United States Indian Inspectors; despite all this, however, Congress, in 1896, enacted a law prohibiting the use of public funds for the support and education of Indian children in any sectarian institution, although with astonishing inconsistency Congress every year makes a direct appropriation out of public funds for the In-

dian pupils of Hampton Institute, which is a distinctively Protestant school.

"The Church could not with honor nor in good conscience abandon the work she had undertaken, and hence, since that time she has striven to support it by the voluntary offerings she solicits from the Catholic people of the United States.

"Those who were responsible for that act of Congress no doubt intended to do away with Catholic Indian schools entirely, but in this they did not succeed. They did succeed, however, in forcing from the pockets of the Catholic people money that in all justice should have come from another source. Since the passage of that act the times have changed and the minds of many have broadened.

"President Roosevelt came to the relief of the Catholic schools by allowing the use of Indian tribal funds for certain schools for which these funds were applicable. This policy of the President was upheld by a decision of the Supreme Court. Yet there were many who opposed it, particularly one member of the Indian Committee of the House, Mr. Stephens, of Texas, who sought, but fortunately sought in vain, to secure legislation that would render the policy of the President unlawful.

"For years the Catholic Indian schools have had a friend in the Chairman of the Indian Committee of the House, Mr. Sherman, now Vice-President, and Mr. Bourke, of South Dakota. But now that important position is occupied by Mr. Stephens, of Texas, in spite of his past record of unfriendliness to Catholic Indian mission interests, which is an open and well-known book.

"Another policy remained by which the Catholic Indian mission school situation might be relieved—namely, for the Government to 'blanket-in' the teaching body of a school into the Civil Service and to 'take over' and conduct the school as a Government institution. This policy was pursued to some extent immediately following the discontinuance of the contract system. At that time several schools, all of which were Protestant, were taken over by purchase and conducted in this manner by the Government. This was done without exciting any protest.

"President Taft has been so kind as to take over four Catholic Indian schools on this basis, his only departure from the custom formerly in vogue being that he has taken them over by lease instead of by purchase. To this the present Chairman of the Indian Committee of the House evidently objects. On June 21, 1911, he submitted the following resolution of inquiry requesting the Secretary of the Interior to furnish 'for the information and use of the House' a statement showing in detail how many sectarian or other schools have been 'covered in' by the Government within the past six years. The animus of the request is revealed by the resolution itself:

"In the House of Representatives, June 21, 1911, Mr. Stephens, of Texas, submitted the following resolution, which was referred to the Committee on Indian Affairs and ordered to be printed:

"Resolved, That the Secretary of the Interior be, and he is hereby, requested to furnish, for the information and use of the House of Representatives, a statement which will show in detail the number of Indian sectarian or other schools purchased, "covered in" or over which control has been assumed through lease or gratuitous grant, by his department for the use of the Indian service within the past six years, and at whose request such purchases were made or control assumed, and transmit with such statement copies of all correspondence by his department relating to the same, and to state in each instance the authority and the necessity for any such purchase, lease or assumption of authority or control, the date thereof, the amount paid therefor, the particular appropriation from which expended, from whom purchased or secured, and the name of the religious organization or society purchased or secured from, the names and official position of persons (if any such) employed in said schools preceding such purchase or control which were "covered in" or otherwise employed by his department after such purchase or assumption of control without being first submitted to civil service examination, together with the authority and the necessity for waiving civil service regulations.

"Said Secretary is further requested to report whether religious symbols, emblems, or garbs of any particular religious

denomination or society are permitted to be worn or used or publicly exhibited and kept, or are so worn, used, or kept, by employees in the Indian school service or within or upon property under Government control in the Indian service.'

"Who can doubt that the author of this resolution seeks by Congressional action to prevent the President from taking over mission schools as Government institutions, and thereby to 'take' another 'dive into' Catholic pocketbooks, or to force our schools to discontinue? Will he succeed? The answer rests with the Catholic citizens of this country. Be it said to the credit of the committee on Indian affairs of the House that no action has as yet been taken upon this resolution. For this reason the chairman wrote to the Secretary of the Interior for the information called for in the resolution. The Secretary being absent, the acting Secretary replied.

"He furnished in detail all information called for, noting not only the institutions that have been 'taken over' within the past six years, but all that have been 'taken over' since 1895. He gives the authority by which this has been done; admits that in some of these schools the religious habit is worn and religious symbols used. He states why this course of action has been thought a wise one for the Government to pursue.

"So much for the written answer. . . . But he did not stop there. On the recommendation of the Commissioner of Indian Affairs he 'took over' another school, the Catholic Indian Boarding School, on the Fort Berthold Reservation, North Dakota, and at the present time one of our large Oklahoma schools, St. Patrick's School, at Anadarko, is in the process of becoming a Government institution likewise.

"These are facts with which all Catholics should be familiar."

FOUNDATION FOR THE STUDY OF THE NEGRO

On December 8 it was announced that the University of Virginia and the University of Georgia had each received the sum of \$12,500 from the Trustees of the Phelps-Stokes Fund for the endowment of a fellowship in sociology for the study of the negro. The fellowships, which will be established at once,

will pay \$500 a year. After five years they will be restricted to the graduate students.

The Phelps-Stokes Fund, whose object is to improve the condition of the negro, was established by the late Miss Caroline Phelps Stokes. One of the best ways to carry out the wishes of Miss Stokes was, in the opinion of the trustees, to endow research fellowships at one or two leading Southern universities. The University of Virginia and the University of Georgia were chosen because of the opportunity each has of studying the negro problem in a scientific as well as a practical way.

President Alderman, of the University of Virginia, has expressed himself as being highly pleased with the gift and the opportunity afforded by it. He believes that the fundamental thing to do in dealing with the tangled negro problem is to have it approached scientifically by the scholarship of the South. "The thing to do," he is quoted as saying, "is to take it out of the nervous system of our people and their emotions and to get it set before them as a great human problem—economic in nature, scientific in character—to be acted upon as the result of broad, wise, sympathetic study."

JUBILEE TRIBUTE TO CARDINAL GIBBONS

The Immaculata Seminary of Washington, D. C., on December 8, rendered a Jubilee Tribute to His Eminence, Cardinal Gibbons. The program was furnished by the young ladies of the institution. At its conclusion, the Rev. T. G. Smith, pastor of St. Ann's Church, Washington, D. C., delivered an appropriate address. Father Smith said in part: "This year has been one in which varied and unprecedented honors, both secular and religious, have been offered you, our chief prelate in America. Land-wide has been the enthusiastic recognition of the attainment of your Jubilee. All have noted the magnificent demonstration in Baltimore where the Chief Executive of the nation and men eminent in every walk of life—men not members of the Church over which you have jurisdiction—vied with each other in doing you honor. Significant in the extreme is the occasion of your Jubilee marking as it does the decline

of that bigotry against the Church which flourished a few decades ago. Your life, with its words and works of fifty years, has effected a mighty change in the sentiments of the American public towards the historic Church of Christendom. These words, and acts, which have produced such results for the Church have been recalled by the young ladies of the Immaculata today. Allow me one word for the Sisters of Providence who came to your diocese some years ago, at your invitation, and who have labored so successfully for the higher education of Catholic girls. They would offer you their congratulations and greetings, and sincerest gratitude for the honor you pay them by your presence today, and for the encouragement you have constantly extended to them."

The Cardinal responded as follows: "The young ladies of the Immaculata and Father Smith have offered me considerable incense to which I humbly submit. The occasion is, however, one of real gratification. A program such as we have witnessed today, displaying such training and care, instances the work that the Sisters of Providence and their kindred orders are doing everywhere in America. Our Catholic sisterhoods are in the van of education. The instruction they impart is that of the heart as well as of the intellect. The religious orders of women often do more than the priests for the training of the soul. Theirs is an apostolate that reaches every circle of society.

"To the young ladies of the institution I have but one word to say: Remember when you go out into the world that you have a mission in life and that mission is in the home. Let all the virtues, the knowledge that you have acquired here blossom and fructify in the congenial atmosphere of the home. Do not prostitute your heaven-given powers in any alien mission, nor unsex yourselves in the pursuit of mannish vocations. You are queens, but queens of the home. You have all heard the remarks of Pericles to his son: 'Athens rules the world; I rule Athens; but your mother rules me.' Be counsellors, not leaders; do not seek to rule the vote: be content to rule the voter."

THE LATE RECTOR OF ST. LOUIS UNIVERSITY

The Rev. John Pierre Frieden, S. J., who died in St. Louis on December 2, was for more than thirty years one of the foremost educators of his society in this country. From 1881 to 1889 he was President of Detroit College, Detroit; from 1889 to 1894 he held the office of Provincial of the Province of Missouri; from 1896 to late in 1907 he presided over St. Ignatius' College, San Francisco. In 1907 he was recalled to Missouri to assume charge of St. Louis University and there by his tireless energy and rare administrative ability he contributed in great measure to the remarkable growth of that institution.

WESTERN GOVERNORS VISIT CATHOLIC SCHOOL

When the "Governors' Special" stopped at Kalamazoo, Mich., on November 2, nine of the Western Executives who are making a tour of the Eastern States visited the Nazareth Academy of the Sisters of St. Joseph, and were entertained by the faculty and students. That they were most favorably impressed by the work of the school appears from the reports of the addresses they delivered while there, and later at the public banquet tendered to them by the citizens of Kalamazoo. In his address, Governor Osborn, of Michigan, said: "I wish to join with you in thanking these worthy governors and statesmen for their visit to Michigan and particularly for their visit to Nazareth, for it is a great honor; but I feel I may speak in their names and say that we all feel repaid. We may feel proud of such a gathering, and in such an institution as this. We know that these noble women, Sisters, are doing all in their power to make good American citizens. * * * I fully subscribe to the thought of religion and God being combined with patriotism. While I am not a Catholic myself, I am learning more and more to admire the Catholic faith and the members of its religion."

"I know that you are not going to forget the training that you are receiving here," said Governor Burke, of South Dakota, to the students. "Many in my State come from Michigan and

I know now why they are good citizens. I do not wonder when I see the institutions, the training you have in your schools; I do not wonder after all I have seen here. * * * It will be so much easier to obey the laws of the land when you leave school and go out into the world to fight the great battle of life. I believe that no student of this school that will keep in mind the teaching and training he receives here will ever violate the laws of this country."

Governor Brady, of Idaho, is quoted as having said: "If we see nothing more and hear nothing more than we have seen and heard at Nazareth Academy this morning, I feel sure that we will be more than amply repaid for the inconveniences of our trip. It was a revelation. The good Sisters are training in a grand way the young to be great citizens of this country."

ST. FRANCIS' ACADEMY, JOLIET, ILL.

Teachers of music will be interested in a ceremony recently held at St. Francis' Academy, Joliet, Ill., for conferring the teacher's certificate in music. The recipient of the diploma, Miss Genevieve Schlueter, had successfully passed examinations in piano, harmony and history of music, and according to custom at the Academy, was prepared to take a leading part in the exercises of St. Cecilia's Day, when the certificate was granted to her.

She was assisted by the members of the senior class and the St. Cecilia Choral Society. At the close of the musical numbers, the Very Rev. Danial Finkenhoefer, O. F. M. delivered an address on "The Cultural Value of Music." He treated especially of the beauty and effectiveness of the Gregorian Chant. The following program was carried out:

1. Mendelssohn—"Rondo Capriccioso," by Miss Genevieve Schlueter.
2. (a) Chopin—"Polonaise Militaire," (b) Schumann—"Warum?" (c) Reinhold—"Impromptu," by Miss Mabel Scholl.
3. Beethoven—"Sonate Pathetique," by Miss Schlueter.
4. (a) Leschetizky—"Valse Chromatique," (b) Raff—"La

Fileuse," (c) Poldini—"Poupée Valsante," by Miss Mabel Scholl.

5. Dancla—Violin and Piano, by the Misses Anna and Eleanor Dalton.

6. Beethoven—Fifth Symphony, Piano and Organ, by the Misses Schlueter, Scholl and Franz.

7. Selections from Rubenstein, Sullivan and Meyerbeer, by the St. Cecilia Choral Society.

8. Chopin—"Scherzo," by Miss Schlueter.

TRINITY COLLEGE NOTES

From December 17 to 19 the Trinity College Branch of the Christ Child Society exhibited to the student body and a few friends their Christmas offerings of toys and infants' wardrobes. It was necessary to use the large social hall for the display, so generous had been the contributions of money and labor for the little ones. Nearly all of the gifts were answers to letters to Santa Claus which the pupils of the sewing school had innocently written under the direction of the members. This year an appeal was made to all former students of Trinity to join the Branch as associate members. A prompt and generous response was received.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

Year-Book of the Superintendent of Catholic Schools of the Archdiocese of St. Louis, 1911, pp. 122. This recent publication of the Superintendent of Catholic Schools of the Archdiocese of St. Louis contains his official report for the scholastic year 1910-11, the Report of the Proceedings and Addresses of the Fourth Annual Meeting of the teachers of the parish schools, and in addition a number of papers on the registration of the schools of the archdiocese, the high school movement, and the question of retardation and elimination of pupils. In form it is a departure from the usual publications of the Catholic superintendents of schools in this country, and it has many distinct advantages in its favor. It serves as a vehicle for the report, and places in the hands of those who are most interested a number of helpful educational essays along with other valuable information that the ordinary report cannot very well incorporate.

We note with gratification that the papers and discussions of the Teachers' Meeting were prepared by the Brothers and Sisters of the archdiocese, and that they were on such pertinent subjects as general methods, the relation of discipline to method, school records, etc.

Another interesting feature of the Year-Book is the study of the processes of elimination and retardation of pupils undertaken by the superintendent. He does not attempt to estimate the extent of elimination in the schools of the system but very judiciously outlines a plan whereby the evil may be accurately calculated in the future. As it is necessary to know the number of children who begin school each year before an accurate estimate of the eliminated can be made, he has given directions for obtaining records of the kind. For the question of retardation he has succeeded in doing more. We have here a paper on the subject which deals with it in a practical and suggestive way, and a chart showing the extent of retardation in the parish schools of the City of St. Louis. It may be surprising to know that in a system of 21,517 children, the retarded number 30.8 per cent; 31.7 being the

rate for boys, and 29.9 per cent for the girls. We venture to say that the chart showing the actual extent of the process for the different grades will be most instructive to the teachers and principals, and will hasten all concerned to apply the remedies, which are suggested elsewhere in the Year-Book.

The Archdiocese of St. Louis has now over 160 parish schools, with 32,572 children and almost 700 teachers. The City of St. Louis claims 23,817 of these little ones, and if it is recalled that the per capita cost of educating the children of the public schools of that city was, in 1909-10, \$55.57, it can be easily seen what an immense burden the Church through her schools annually relieves the city of bearing. It is worthy of note, furthermore, in connection with the growth of schools in the city that the registration of Catholic schools during the past year increased 1,091, whereas that of the public schools increased only 92 in the number of pupils.

PATRICK J. MCCORMICK.

First Report of the Superintendent of Parish Schools, Diocese of Newark, year ending June 30, 1911, pp. 109.

This report has many things to recommend it: it presents the statistics of the schools in a form that will prove valuable to all who are interested in studying the educational problems peculiar to our Catholic schools. It gives the number of boys and the number of girls registering in each school at the beginning of the year and at the end of the year, together with the numbers in each grade. It also gives the number of boys and girls that pass up to the Catholic high school and those that pass up to the public high school. It gives the number of religious teachers, of lay teachers, and of special teachers in each school. The general summary shows 116 schools in the diocese, the number of pupils at the beginning of the year was 52,274, and at the end of the year 51,747; it shows 188 boys entering Catholic high schools in September, 1910, and 167 girls, whereas 131 boys and 176 girls entered public high schools on the same date. There were 902 religious teachers, 59 lay teachers, and 38 special teachers, making a total of 999 teachers.

The report throughout is characterized by good common

sense. High ideals are held up, but the Superintendent did not content himself with ideals; on every page he outlines practical means of attaining these ideals and inspires confidence for the future by what has been already achieved. Under the head of "Teachers' Meetings," he has this suggestive paragraph:

"As the main trouble is not with the course of study, but with the teacher, who has to interpret it and apply it to the various degrees of capability in the pupil, and in order to satisfy the very praiseworthy eagerness, repeatedly expressed by many, to meet the demands of the revised system, teachers' meetings were instituted at three different centres of the diocese for the purpose of explaining in a practical way how this course should be unfolded in grade work. These meetings consisted partly of direct instruction and partly of normal classes conducted by the teachers themselves. Since these meetings are a regular part of the school work, teachers are expected to attend them. Besides the normal classes, summer schools were established by the different religious communities, some of which were actively busy for all of six weeks. Not a few of the teachers took advantage of the unusual courses offered at the Catholic University in Washington."

This is the keynote of the situation. The future of our schools rests in great measure with the teachers, and it is only by bringing them together in the study of the problems which confront us that unity and system will be finally achieved. Mere inspection and examination with practical instruction and aid will be of little value.

The paragraph on "Community Inspectors" is very much to the point. The duty of the community inspector is summed up in this one sentence: "What the Superintendent should do and be for the entire diocesan system, that the inspector should do and be for the schools of his community." To this comprehensive statement is added: "These inspectors should exercise a remedial influence over their teachers, that is, by not only observing faults, but also, if possible, prudently correcting them."

The report contains a strong plea for free central Catholic high schools. Father Dillon's arguments in this section of the report are cogent and can hardly fail to arouse the clergy and laity of the diocese of Newark to strenuous efforts for the

upbuilding of a system of Catholic high schools which should be the fitting crown of the splendid parochial school system of the diocese. The Catholic schools of Newark are indeed to be congratulated on having at their head an educator who gives such splendid promise of work in the cause of Catholic education.

THOMAS EDWARD SHIELDS.

The Life and Writings of the Right Reverend John B. Delany, D.D., Second Bishop of Manchester, New Hampshire, by G. C. D., Lowell, Mass., The Lawler Printing Company, 1911, pp. 452.

The many spiritual children of the late Bishop Delany and his host of admirers, who are grateful and who always will be grateful for the privilege of having known Bishop Delany and listened to his inspiring discourses, will treasure this volume. They owe a debt of gratitude to the faithful compiler who has kept in the background and allowed the Bishop to talk for himself. His letters, that have been treasured by his loving friends, his diary, his manuscripts and published writings, are here brought together and made to tell the story of a life devoted to the highest ideals and filled with many noble deeds in the cause of the Master whom he loved so well. We quote from the Introductory Note:

"As much as possible his own words have been used, for they better than others disclose the dominant idea of his life, and the principle that guided him at all times. Several events have been related by his intimate friends, and by those who labored with him in his sacred ministry."

The volume contains an eloquent appreciation of Bishop Delany from the pen of Cardinal William H. O'Connell, Archbishop of Boston, which we cannot refrain from reproducing here. Besides its value as a tribute to his friend, the page has intrinsic value that merits for it a high place in literature.

"A man often unconsciously reveals his soul when he sets a value, whether it be upon a painting, an accomplishment, a house, or even length of days. None of these things has an absolute fixed valuation. It depends upon how one likes them.

"Old age sheltered by the fire-side, the silvery locks, the calm dimmed eye, the resigned features; all these have for some a

great fascination. They look upon a long life and a serene old age as a beautiful possession which they hope one day to be theirs. To them it is a treasure which must be obtained by dint of saving. So they save their energy, their emotion, their effort, their enthusiasm, for all of these wear out the slender thread of vitality. They become parsimonious of their forces so that they may last longer. And some have become atrophied of mind and heart long before nature's hour, simply that they may live long. They cease to do everything but live. To them that is enough. Their ambition is satisfied. They are proud, not of what they might have accomplished, but of being alive.

"That is one point of view. And, in a certain sense, to cheat nature of twenty years is something of an achievement not to be disdained. But there is another standard, as there always is for most things.

"To many the picture of life at eighty or ninety is far from fascinating; indeed, it is looked upon with something akin to horror. To such, old age is not all silvery locks and calm eyes. It is sadly helpless, pathetically dependent, tirefully reminiscent, and dreadfully lonely.

"'Give me calm and longevity,' cries one. 'Give me an active and full life,' says the other, 'And when my working day is done, let me go where I can begin eternal youth.'

"Which is right? Whatever the academic answer may be, happily we cannot practically settle it. We shall, all of us, either work or wait as God wills. But certainly there is something splendid and heroic in the sudden taking-off of a valiant soldier with his armour on, in the midst of the fight. And when the fight is for God and when the soldier dies on the field, what laurel wreath is green and beautiful enough to lay upon his bier?

"What my beloved friend, the sweet record of whose noble life is written here, thought upon the subject of old age, I know not. But I do know that when he fell in the thick of the fight for Holy Church he smiled. He was too young not to feel the human pathos of a death so early, so unlooked for. But he loved and trusted his King too completely to even ask Him why.

"He worked all his life as he had seen men work in the busy city where his youth sped by. There in the early morn the

bell sounded to labor and again at night to rest. His brain was too active, his mind too vigorous, his heart too happy to ever know what idleness meant.

"As a student he still studied when his task was finished. As a priest he still found or invented other duties when those allotted him were completed. As a bishop he planned new labors when—the end came.

"Would the calm, the inactivity, the inertia of age have ever attracted him? God knew best, and has forever silenced all questioning. He was a laborer in the vineyard and he died laboring. Others will reap what he has sown. But the best seed he ever sowed was love of joyful work in the cause of God and His Church."

The opening paragraph of this appreciation may be taken as characteristic of the volume. The heart of the Bishop is revealed to the reader through his appreciations of the things with which he had come in contact from his childhood to the day of his death. The materials are placed before the reader at first-hand and he is allowed to form his own judgment of the character of the man.

THOMAS EDWARD SHIELDS.

History of Pope Boniface VIII and his Times with Notes and Documentary Evidence in six books, Don Luis Tosti, Benedictine Monk of Monte Cassino, translated from the Italian by Rt. Rev. Mgr. Eugene J. Donnelly, V.F., New York, Christian Press Association Publishing Company, pp. 546.

Few Popes have been so persistently abused by the historian as Boniface VIII. There are many reasons for this, apart from any personal demerits of the man. The struggle for supremacy between the Church and the State culminated in his Pontificate. It is not surprising, therefore, that his strength should have called forth the hatred of his enemies. He was at the turning-point of the ages. Living in a period in which the old order was breaking up, and by reason of the intimate association of Church and State during the Middle Ages, this transition to a new order of things could not take place without friction and serious suffering by those most intimately

concerned. The reign of Boniface was followed immediately by a period of internal stress and storm, which, to men of weak faith, seemed to indicate the passing of the Church's influence forever. The great schism of the west left even the most learned children of the Church confused and bewildered. It is, therefore, with a feeling of gratitude to the author and the translator that the English Catholic will study this volume in which the high aspirations, the noble courage, and many other splendid qualities of this Pope, so long obscured, are brought to light. The book ought to be on the shelves of the school library, where pupils and teachers might reach it when studying this important period in the history of Christendom.

The book is not controversial: it undertakes to set forth facts backed up by documentary evidence: there is no attempt to justify policies or theories. The translator characterizes the book as follows: "His work: 'Life and Times of Boniface VIII,' which we present to the public in an English dress, is an admirable and effective defence of that Pope. In it he breathes the true spirit of a historian; he neither apologizes, nor does he advance a proof, without producing documentary evidence from the most approved sources. In the compilation of his work Tosti had access to many unpublished documents in the Vatican Archives and has drawn from them much information of the greatest value."

THOMAS EDWARD SHIELDS.

Manuale Sacrarum Caeremoniarum, in libros octo digestum.

Auctore Pio Martinucci, Apostolicis Caeremoniis Praefecto. Editio tertia, quam secundum novissimas Ap. Sedis constitutiones et SS. Ritum Congregationis decreta, I. B. M. Menghini, Apostolicarum Caeremoniarum Magister, emendavit et auxit. Ratisbonae; Romae; Neoboraci; Fr. Pustet. 1911. Vol. I, pp. 400.

The third edition of this authoritative work appears in four volumes, the first of which we have just received. Volumes I and II treat of liturgical questions affecting priests and inferior clerics; volumes III and IV deal with those affecting bishops and higher ecclesiastics.